

THE MEANING OF THE CONCEPT “ONCE FOR ALL” IN THE BOOK OF
HEBREWS FOCUSING ON HEBREWS 7:26-28

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Abstract

The purpose of this thesis is to study the concept of “once for all” in the book of Hebrews. The passage focused upon is Hebrews 7:26-28, due to the first appearance in this epistle of the word ἐφάπαξ (“once for all”).

The thesis begins by proposing a rationale for study and methodological overview within a comparative framework, wherein the author of Hebrews refers to the sacrifice of Christ in comparison with the perpetual sacrifices in the Old Testament. Subsequently, a historical overview of scholarship on the topic follows, especially with regards to the topic of the sacrificial system laid out. After an exegetical analysis of Hebrews, the words ἐφάπαξ and ἅπαξ are studied as well as their related concepts in Hebrews. In the next chapter, the five Levitical offerings are briefly introduced, and the continual and repetitive sacrifices that Hebrews referred to are analyzed and compared with references in the Old Testament and extra-biblical ancient documents. Building upon the above studies, several other passages in Hebrews that refer to the sacrificial system are analyzed in the subsequent chapter. The final chapter applies the concept of “once for all” to contemporary Christian life and soteriology.

VITA

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CHAPTER ONE

INTRODUCTION

RATIONALE FOR STUDY

Over the years the book of Hebrews has been considered as the most difficult book among the New Testament epistles by both scholars and the laity. Nevertheless, Hebrews is very important in various aspects. One of the most significant features of Hebrews is the doctrinal content of Christology. The New Testament writings such as the Gospels and Paul's letters exposit many Christological statements, but these concepts are dispersed throughout the New Testament. On the other hand, the book of Hebrews offers a comprehensive statement on "priestly Christology" spanning over more than ten chapters.¹ Most of all, Hebrews emphasizes the performance of Christ as the great high priest by introducing the concept of "once for all" as the defining characteristic of his sacrifice, which is being contrasted to the concept of continuous atonement through regular sacrificial offerings in the Old Testament.

This comparative study will familiarize us with the Old Testament sacrifices - a system which has been consummated in Christ and therefore should not be conducted by Christians. Special attention will be given to understanding why the old sacrificial system was imperfect and how Christ ended the Old Testament perpetual sacrifices so that we can have a deeper understanding of whom we believe. One of the author's assumptions is

¹ Albert Vanhoye, *The Letter to the Hebrews: A New Commentary* (trans. Leo Arnold; Mahwah, N.J.: Paulist Press, 2015), 2-3.

that the readers mainly consist of Christians who are already aware of Christ, and as such, the author aims to provide a deeper doctrinal monologue of Christology through his epistle.² Given that the intended readers were Jewish Christians who were familiar with the Old Testament and its sacrificial system, the author of Hebrews is comfortable in quoting the Old Testament passages. As Hebrews was written to encourage the Christians in the first century not to fall away from the faith due to hardship and temptation, Christians who are living in the twenty-first century can also endure all kinds of temptations by embracing the author's proclamation about the superiority of Christ and his "once for all" sacrifice.

Korean culture is also related to the annual sacrifices. Because of Confucianism, which originated from ancient China in the thirteenth century A.D., Korean people have continued their tradition of sacrificing to their ancestors. After the death of a parent, the descendants would give an ancestral sacrifice on the day of the parent's death every year. The descendants honored the ancestor by offering sacrificial animals such as chickens or pigs, or some other foods that the ancestor liked when he or she was alive. The purpose of offering the ancestral sacrifices was to avoid the curse that comes from the ancestor who is assumed to have become a god upon death, and to beg for ancestral blessings. In around A.D. 1900, when Christian missionaries came to Korea from the States and other western countries, one of the first things that they did was to abolish the ancestral sacrifice which they considered idolatry. Since then, there have been frequent conflicts within Korean households concerning ancestral sacrifices whenever a family member

² Craig R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* (CBQMS 22; Washington, D.C.: Catholic Biblical Association of America, 1989), 153-154.

become a Christian and refused to partake in the ceremony. Because many Korean people think that they would be cursed if they do not honor their dead ancestors, converted Korean Christians who decide not to conduct the sacrifice confront severe persecution to abandon their faith and return to their Confucian heritage. For many Korean Christians who are facing hardships due to their refusal of the ancestral sacrifice, the teachings about Christ's "once for all" sacrifice will encourage them to keep their faith in God despite hardship and persecution.

METHODOLOGICAL OVERVIEW OF THE STUDY

Christ's incarnation, earthly ministry, passion, death and resurrection are the core tenets of Christianity. Among them, Christ's passion, death and resurrection - which can be collectively referred to as his "sacrifice" - are the climactic elements of the Christian doctrine of soteriology. What Hebrews wants to stress is Christ's sacrifice, and the best way to emphasize it is to compare it to a familiar but opposite concept of sacrifice. Therefore, the main method used in this thesis is comparative. Since the purpose of the study is to trace the meaning of Jesus' "once for all" sacrifice in Hebrews, a comparison of the timing and frequency between the Levitical sacrifices and Christ's sacrifice is to be conducted. Comparing the imperfect sacrifices of the Old Testament - which should be perpetually offered - and the perfect sacrifice of Christ which had offered once and for all will accentuate the importance and the significance of Christ's sacrifice in Christian doctrine.

First of all, an exegetical grammatical-historical analysis of the main text of Hebrews 7:26-28 will be conducted. This includes an overview of the historical context of the book of Hebrews, and zooms in upon the literary context of Hebrews 7:26-28. The word ἐφάπαξ (“once for all”) which is stated for the first time in Hebrews 7:27 is going to be scrutinized by examining other books in the New Testament such as Paul’s letters and also in the writings of Greek authors including Eusebius, Dio Cassius and Lucian. Another word, ἅπαξ, which is the same with ἐφάπαξ in its usage and meaning, will also be studied in the New Testament and Greek writings. In particular, to study the “once for all” sacrifice, other passages in Hebrews containing the concept of “once for all” without the word will also be studied.

In the body of the study, a comparative study will be utilized. After viewing the five Levitical offerings stated in the Old Testament, directions regarding the timing of sacrifices in the Old Testament passages and other ancient Jewish documents will be discussed. There are two kinds of regular atonements: one is the daily and the other is the annual atonement. However, several passages in Hebrews describe another sacrifice that annuls the above concept of regular atonements, particularly with regards to its temporal aspect. While the Old Testament passages and ancient documents would support the legitimacy of regular sacrifices, the book of Hebrews consistently argues for the “once for all” nature of the sacrifice of Christ with the assertion that the old sacrificial system has been completed and consummated by him. Additionally, several passages in Hebrews which convey any information related to sacrifices will be studied.

Finally, a brief summary will be provided and applied to Christians today. Even though contemporary Christians are not faced with the same difficulties as those

experienced by the intended readers of Hebrews, the foundation laid by Christ's once for all sacrifice will still invigorate their spiritual lives.

HISTORICAL OVERVIEW OF SCHOLARSHIP

There are many controversial issues regarding Hebrews 7:26-28. Among them, the problem of the reference of καθ' ἡμέραν ("everyday") in 7:27 is important for this study, because it is opposite to the concept of "once for all." It is hard to explain καθ' ἡμέραν because the priests, not the high priests, normally took part in the daily sacrifice (Lev 6:22). Moreover, the daily offering was not the sin offering but the regular burnt offering with the meal offering (Lev 6:19-23).

According to Ellingworth, there have been many attempts to solve this problem.³ First, some scholars understand καθ' ἡμέραν as "on any particular day," and others argue that the Levitical priests felt the need of the daily sacrifice though they did not do it. However, these are merely forced interpretations. Second, by Biesenthal, καθ' ἡμέραν is assumed as the mistake in translation from the Hebrew phrase יום יומא ("on any day"), but it is now treated as an unconvincing hypothesis. Third, several scholars such as Riggensbach and Westcott argue that καθ' ἡμέραν does not apply to the human high priests, but only to Christ, while Schmitz and Bleek opposed this hypothesis since they claim it is due to too much stress on the order of the words.⁴ Fourth, Lane maintains that Hebrews follows the Aaronic tradition that the high priests offered daily sacrifices twice a

³ Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (NIGTC; Grand Rapids, Mich.; Carlisle: Eerdmans; Paternoster, 1993), 395.

⁴ Ellingworth, *Hebrews*, 395.

day,⁵ but Attridge argues that the tradition does not refer to the sacrifices for the sins of the high priests themselves.⁶ This thesis agrees with what Ellingworth says and the conclusion of Cockerill that Hebrews was not interested in the detailed liturgies of the temple, but in the theology of sacrifice - therefore the author used the emphatic expression,⁷ so that καθ' ἡμέραν ("everyday") would not be literally interpreted. This study will gradually determine the fact that Christ's once for all sacrifice consummated the annual offerings of the Day of Atonement, not the daily sacrifices. In this way, finally, the meaning of the concept "once for all" will be understood.

For the journey of the study on the meaning of "once for all" in Hebrews, Hebrews 7:26-28 should be scrutinized first, because the passage contains the key-phrase of "once for all" in text as well as conceptually. Therefore, Hebrews 7:26-28 will be exegetically analyzed in the next chapter.

⁵ William L. Lane, *Hebrews* (2 vols.; WBC; Dallas, Tex.: Word Books, 1991), 1:188-189.

⁶ Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews* (Hermeneia - A Critical and Historical Commentary on the Bible; Philadelphia, Penn.: Fortress, 1989), 223-224.

⁷ Gareth Lee Cockerill, *The Epistle to the Hebrews* (NICNT; Grand Rapids, Mich.: Eerdmans, 2012), 343.

CHAPTER TWO

EXEGETICAL ANALYSIS OF HEBREWS 7:26-28

The text of Hebrews 7:26-28 contains the centerpiece of Hebrews' "once for all" concept. For a deeper understanding of the text, this chapter will explore the historical context of the whole epistle and the literary context of Hebrews 7:26-28. Based on the historical and literary context, the words ἐφάπαξ and ἅπαξ which mean "once for all" and its related concepts will also be studied in this chapter.

HISTORICAL CONTEXT

Historical context includes the following basic information on the book of Hebrews: First of all, the issue of the authorship of the book, which is one of the controversial issues in Hebrews, will be addressed. While this study does not make an affirmative claim of the author's identity because it is not directly related to the topic of "once for all," it nevertheless overviews several arguments of its authorship for the purpose of providing the context of the epistle such as the intended readers, the date, the location and the purpose of the epistle.

Who Wrote the Epistle?

Since the name of the author of Hebrews is not revealed in the text, there have been many arguments on the authorship of the book. Paul was the earliest assumed author of the book because the third-century Chester Beatty papyrus (P46), dated to A.D. 200,

locates the book between Romans and 1 Corinthians.¹ It seems not to have been moved to the general epistles before the sixth-century Codex Claromontanus.² According to Eusebius, Clement of Alexandria accepted the opinion of Pantaenus, who is regarded as his teacher, and believed that Paul wrote Hebrews in the Hebrew language and made Luke translate it to Greek, not addressing his name to prevent the refusal from the Jews who might have been suspicious of his conversion and apostleship (Eusebius, *Hist. eccl.* 6.14.2-3). Origen also thought that the author of the epistle was Paul (*Hist. eccl.* 6.25.11-14).³

However, there are several evidences that disprove Paul's authorship. The author of Hebrews leaves out both his or her name and a salutation in the beginning, while almost all of Paul's letters include both or his name at least once. Besides, unlike Paul, who asserts that he has received the Gospel directly from Christ by revelation in 1 Corinthians 15:3-8 and Galatians 1:11-12, the author of Hebrews identifies him or herself as a second generation recipient (Heb 2:3).

The Alexandrian Church seems to have always regarded the author of Hebrews as Paul,⁴ but there are also some ancient Church Fathers who argued that the book was

¹ D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (2d ed.; Grand Rapids, Mich.: Zondervan, 2005), 600.

² Gareth Lee Cockerill, *The Epistle to the Hebrews* (NICNT; Grand Rapids, Mich.: Eerdmans, 2012), 3.

³ For detailed information on Pauline authorship of Hebrews, see William Leonard, *The Authorship of the Epistle to the Hebrews: Critical Problem and Use of the Old Testament* (London: Burns Oates & Washbourne, 1939). According to David Alan Black, "Who Wrote Hebrews? The Internal and External Evidence Reexamined," *Faith and Mission* 18.2 (Spring 2001): 3, Leonard's book is the last major defense of Pauline authorship.

⁴ Theodor Zahn, *Introduction to the New Testament* (trans. John Moore Trout et al.; 3 vols.; Edinburgh: T&T Clark, 1909), 2:298, n. 5.

written not by Paul.⁵ Some scholars have suggested several other names such as Apollos, Barnabas, Luke, Priscilla, Silas, and so on. For example, Martin Luther is known as the first scholar who ascribed Hebrews to Apollos,⁶ and George H. Guthrie, Paul Ellingworth and Luke Timothy Johnson currently argue that Apollos is the author of the epistle.⁷ Tertullian offered Barnabas as an alternative to Paul for the first time in the 200s (Tertullian, *Pud.* 20). Luke is suggested these days by some interpreters, such as David L. Allen, who strongly maintains Luke's authorship of Hebrews.⁸ Besides, Priscilla is proposed by Adolf von Harnack in 1900 and R. Hoppin in the 1960s,⁹ and Silas by T. Hewitt.¹⁰

⁵ It seems that the authorship of Hebrews was one of the controversial issues in the age of Eusebius (Eusebius, *Hist. eccl.* 3.3.5). Also, there were some people who denied not only Paul's authorship but also the canonicity of the book (Eusebius, *Hist. eccl.* 6.20.3).

⁶ Martin Luther, W. X.1.1, 143, and W. XLIV, 709.

⁷ George H. Guthrie, "The Case for Apollos as the Author of Hebrews," *Faith and Mission* 18.2 (Spring 2001): 42-56; Luke Timothy Johnson, *Hebrews: A Commentary* (NLT; Louisville, Ky.: Westminster John Knox Press, 2012), 42-44; Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (NIGTC; Grand Rapids, Mich.; Carlisle: Eerdmans; Paternoster, 1993), 20-21.

⁸ David L. Allen, "The Authorship of Hebrews: The Lukan Proposal," *Faith and Mission* 18.2 (Spring 2001): 27-40. See also David L. Allen, *Hebrews* (NAC; Nashville, Tenn.: Broadman & Holman, 2010), 47-61.

⁹ F. F. Bruce, *The Epistle to the Hebrews* (rev. ed.; NICNT; Grand Rapids, Mich.: Eerdmans, [1964] 1990), 18. Cf. Ruth Hoppin, *Priscilla: Author of the Epistle to the Hebrews* (New York, 1969). The gender of the participle in Hebrews 11:32 was the main point of objection to Priscilla's authorship. However, Hoppin argues that the participle cannot be the reason for the exclusion of Priscilla. For detailed information, see Hoppin, "Priscilla and Plausibility: Responding to Questions about Priscilla as Author of Hebrews," *Priscilla Papers* 25.2 (Spring 2011): 26-28.

¹⁰ Thomas Hewitt, *The Epistle to the Hebrews: An Introduction and Commentary* (TNTC; Grand Rapids, Mich.: Eerdmans, 1960), 26-31.

However, the authentic information that we can get from the book itself is limited.¹¹ The author uses one personal pronoun (11:32) and three verbs (11:32; 13:19, 22, 23) which are in the first person and singular.¹² In 11:32, also, the participle διηγούμενον is masculine which indicates the author may be a male. According to 13:23, he knows and is familiar with Timothy. Another inferred information on the author other than above and any conclusion of the authorship of this book should not be firm, remembering the statement of Origen, “But who wrote the epistle, in truth, God knows” (Eusebius, *Hist. eccl.* 6.25.14).

To Whom Was the Epistle Written?

The title of the book, Πρὸς Ἑβραίους, seems to indicate its first readers, but it cannot be used to track the recipients because the third century A.D. in which Tertullian first mentioned the title (Tertullian, *Pud.* 20) is too late to provide evidence of an original title.¹³ However, this title is found in all the Greek MSS, besides, there have been no other name of the book throughout the whole Church history.¹⁴ Moreover, several verses such as 1:1-14; 3:6; 4:14 and 10:23 disclose the fact that the first readers were Jewish Christians who are familiar with the Old Testament and Jewish tradition, and they were second generation believers who heard the message of salvation from people who heard it

¹¹ For more information on the uncertainty of the authorship of Hebrews, see Simon J. Kistemaker, “The Authorship of Hebrews,” *Faith and Mission* 18.2 (Spring 2001): 57-69.

¹² In 13:18, the author uses the pronoun in the first person plural. Nevertheless, the author is likely one person, because of other personal pronoun and verbs in the singular. The personal pronoun plural here can be assumed to indicate a community or a group with which the author was involved.

¹³ Ellingworth, *Hebrews*, 21.

¹⁴ Zahn, *Introduction*, 2:294.

directly from Jesus (2:3). Where they were living is unspecific but surely were living in a city (13:14),¹⁵ with somewhat sufficient financial means (6:10; 10:34).

The author's reference to a third party, namely, "those from Italy" (ἀπὸ τῆς Ἰταλίας, 13:24) who greet the readers, reveals the likelihood that the readers were not living in Italy at the time of writing. The preposition ἀπὸ can refer to someone's place of origin and residence; for example, Jesus "from Nazareth" means that Jesus was born in Nazareth (Matt 21:11) and Lazarus "from Bethany" was a reference to the fact that Lazarus was residing in Bethany (John 11:1).¹⁶ Also, based on the relationship with the people from Italy, both the author and the readers seem to be "in a circle that included people living outside Palestine" in the Greco-Roman world.¹⁷ Moreover, there might have been temptation of apostasy or regression to the Jewish religion from inside (13:9), persecution to abandon their faith from outside (10:32-34; 12:4),¹⁸ and all the hardships are regarded as the disciplines of God the Father toward his children (12:7).

When and from Where Was the Epistle Written?

It is difficult to trace the precise date when the book was written due to the lack of any clear evidence. A Tentative hypothesis may be suggested through several external and

¹⁵ According to Bruce, scholars suggested various possible cities for many reasons. As Bruce states, the destination of the epistle was most likely a "house church" in Rome. See Bruce, *Hebrews*, 10-14.

¹⁶ Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary* (AYB 36; New Haven, Conn.: Yale University Press, 2008), 581. According to Koester, the preposition ἀπὸ is more likely to identify the place of origin rather than the residence.

¹⁷ Cockerill, *Hebrews*, 16.

¹⁸ See also, Suetonius, *Claud.* 25.4. "Those from Italy" might be the ones who were expelled from Rome in A.D. 49.

internal evidences. First, the use of Hebrews in 1 *Clement* written in A.D. 96 offers the *terminus ad quem*,¹⁹ and the *terminus a quo* can be assumed as A.D. 49 when the expulsion of the Jews from Rome (Acts 18:2) happened (Suetonius, *Claud.* 25.4),²⁰ because “those from Italy” in Hebrews 13:24 possibly indicates a group of Jewish Christians who had been expelled from Rome in A.D. 49 and were living somewhere else. Also, the mention of Timothy in Hebrews 13:23 can be internal evidence that makes concrete the date of Hebrews as post-49, since it was A.D. 49 when Paul circumcised Timothy to take him along on the journey as his assistant in Acts 16:1-3. Based on the fact that Timothy was circumcised before beginning the journey with Paul due to their frequent encounters with Jews, his imprisonment and release might be at least after his circumcision in A.D. 49.

The most critical issue on the date of Hebrews is whether it is written before or after A.D. 70, the destruction of the Jerusalem temple. In Hebrews 8:13, the author seems not to know the destruction of Jerusalem. One could guess that the references to the activity of the Levitical priesthood in the present tense (e.g., 7:27-28; 8:3-5; 9:6-7; etc.) are to be assumed as the proof of pre-70 date for Hebrews. Linguistically, the present

¹⁹ For further discussion on the relationship between Hebrews and 1 *Clement*, see Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews* (Hermeneia - A Critical and Historical Commentary on the Bible; Philadelphia, Penn.: Fortress, 1989), 6-7.

²⁰ Whether the recipients were in Rome or not is not quite sure. Nevertheless, although they were not in Rome, it is certain that there might have been some kind of persecution of Christians in East Asia and Europe around A.D. 50s. Also, there has been an argument on the exact year of the expulsion of the Jews from Rome by Claudius, but most scholars argue that it was in A.D. 49. See Andrew D. Clarke, “Rome and Italy,” in *The Book of Acts in Its Graeco-Roman Setting* (ed. D. W. Gill and C. Gemf; Grand Rapids, Mich.: Eerdmans, 1994), 470-471, R. T. France, *The Evidence for Jesus* (Downers Grove, Ill.: InterVarsity Press, 1986), 41, and A. N. Wilson, *Paul: The Mind of the Apostle* (New York, N.Y.: W. W. Norton & Company, 1997), 151-152.

tense in Greek may not always refer to present time and there are several examples of Josephus who used the present tense when he referred to the sacrificial cult in the Jerusalem temple in A.D. 93-94 (Josephus, *Ant.* 4.102-150, 224-257) and Clement of Rome who mentioned the ritual of the temple in the present tense in A.D. 95-97 (*1 Clement* 41),²¹ definitely after the destruction of the Jerusalem temple.²² However, the author casts decisive evidence of date with asking, “otherwise, would they not have ceased being offered?” (Heb 10:2). This “affirmative-response-expected” question offers crucial support on the fact that the sacrificial offering was active at the time Hebrews was written.²³

Moreover, Hebrews does not refer to the Temple (ναός) but rather to the Tent (the Tabernacle in the wilderness, σκηνή). It seems that the author does not have the Temple in mind throughout his argument, and if so, the date of the writing of Hebrews must be after the destruction of the Jerusalem temple in A.D. 70. However, the author uses the word “Tabernacle” instead of “Temple” because he wanted to avoid pointless quarrels with some of the readers who were not totally free from the Jewish sacrificial rites yet. According to Steve Motyer, the uses of indirect words and expressions in Hebrews are the author’s strategy “to avoid spelling out directly the implications of his Christology, and instead to conduct the argument wholly in ‘scriptural’ terms, using language which

²¹ *1 Clement* has been assumed its date as A.D. 96, but Andrew Gregory introduces the challenges on this consensus and suggests its dates between A.D. 70 and 80. For further detail, see Andrew Gregory, “*1 Clement: An Introduction*,” *ExpTim* 117 (2006): 227-228.

²² Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* (Studies in Biblical Greek 1; New York: Peter Lang, 1989), 188-208.

²³ Peter O’Brien, *The Letter to the Hebrews* (PNTC; Grand Rapids, Mich.: 2010), 19. See also Carson and Moo, *Introduction*, 606-607.

distances his argument from the precise situation he addresses, while making his meaning clear for all who follow his presentation carefully.”²⁴ Therefore, the references to the Tabernacle instead of the Temple are rather the proof of pre-A.D. 70 dates of Hebrews.

It is uncertain from where the epistle was written. The only clue is Hebrews 13:24, saying that people from Italy send the recipients greetings. Because people who left Italy and are not in Italy are with the author, it can be guessed that the author was not in Italy at the time of writing. Therefore, Hebrews must have been written in between A.D. 65 and 70, and at least not from Rome.

Why Was the Epistle Written?

The purpose of the epistle is also one of the controversial themes to discuss. As mentioned above, Hebrews was written to the Jewish Christians. The important thing to consider why the book was written is the situation of the recipients.²⁵ They were facing persecution (10:32; 12:4) and confronting the temptation to fall away from the faith.

Around the time of Hebrews’ being written, in between A.D. 65 and 70, there were two

²⁴ If the author directly referred to the Temple and Temple practices, “it would become a ‘fierce’ attack, going beyond anything else in the New Testament, severing the link between the heavenly and earthly temples, denying the effectiveness and even the divine origin of the earthy cult, and replacing it wholesale with the worship of Jesus who alone atones for sin and gives access to God.” For detail explanation about this issue, see Steve Motyer, “The Temple in Hebrews: Is It There?,” in *Heaven on Earth: The Temple in Biblical Theology* (ed. T. Desmond Alexander and Simon Gathercole; Waynesboro, Ga.: Paternoster, 2004), 177-189. Cf. David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle “to the Hebrews”* (Grand Rapids, Mich.: Eerdmans, 2000), 20.

²⁵ For further information on the addressees’ social categories, see Matthew J. Marohl, *Faithfulness and the Purpose of Hebrews: A Social Identity Approach* (Princeton Theological Monograph Series 82; Eugene, Oreg.: Pickwick Publications, 2008), and deSilva, *Perseverance in Gratitude*, 2-7.

known persecutions. One was a mild oppression under Claudius in A.D. 49,²⁶ and the other was a severe persecution of Nero in A.D. 65.²⁷ Whether the reference to the persecution in Hebrews indicates the former or the latter, the author warns them against apostasy through the warnings and the exhortations to overcome the hardships.²⁸

Some scholars suggest that the purpose of Hebrews should be extracted primarily from the hortatory sections in the text.²⁹ For example, the author exhorts the readers to pay attention to what they have heard, so that they do not drift away (2:1). Moreover, he warns not to harden their hearts (3:8) but to make efforts to enter the rest with obedience (4:11) and to hold firmly to the faith (4:14). Hebrews also encourages the readers to be matured Christians (6:1-3; 10:19-26), and not to throw away the confidence and faith with perseverance against any suffering (10:32-39). In chapters 12 and 13, the author intensively exhorts the readers with greeting and benediction. The exhortations are able to be told as what the speaker wants to reveal through the whole epistle.

The genre of this book is not a theological treatise nor a letter but a sermon. At the end of the book, Hebrews 13:22, the author identifies his writing as a “word of exhortation” (παράκλησις), and the same phrase occurs in Acts 13:15 where Paul’s message at the synagogue would be a sermon. As a preacher, the author of Hebrews is writing his sermon in a pastoral style, which can be recognized by the uses of the

²⁶ Suetonius, *Claudius* 25.4.

²⁷ Tacitus, *Ann.* 15.44.6.

²⁸ William W. Klein et al., *Introduction to Biblical Interpretation* (rev. and 2d ed.; Nashville, Tenn.: T. Nelson, [1993] 2004), 433.

²⁹ Werner Georg Kummel and Paul Feine, *Introduction to the New Testament* (rev. ed.; Nashville, Tenn.: Abingdon Press, 1975), 390; George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Supplements to Novum Testamentum 73; Leiden: E. J. Brill, 1994), 143; David L. Allen, *Lukan Authorship of Hebrews* (NAC Studies in Bible and Theology; Nashville, Tenn.: Broadman & Holman, 2010), 184.

inclusive “we” throughout the whole epistle.³⁰ The inclusive “we” includes the readers as well as the author and all members of his community. Several times, the author uses the vocative noun, ἀδελφοὶ (“brothers”), with the inclusive “we” when he exhorts the readers (3:1; 12-14; 10:19; 13:22-23). And finally, the author summarily presents his intention in 13:9-17.

It can be told that Hebrews has a practical purpose to prevent Christians from the negative effects that make them give up their faith. For this purpose, on the one hand, negatively, the author warns of the permanent consequences of apostasy, and, on the other hand, positively, the author presents Christ through the whole book. In brief, the author wants the Jewish Christians not to fall away from the faith in spite of the severe persecution and hardships, through the knowledge of and belief in Christ that the author presents through the whole epistle.

The historical context of Hebrews does not seem to be quite certain. There are many possibilities in terms of the author. From where the epistle was written is also unclear. However, other distinct historical contexts cast crucial information for the study of this thesis. The readers were Jewish Christians of A.D. 65-70 possibly in Rome, and they were facing persecution and hardship both from outside and inside. Most of all, the author wrote the epistle to warn and exhort them not to fall away from the faith and to endure with faith in Christ who is the great high priest.

³⁰ Cockerill, *Hebrews*, 223. The author uses the term “we” in the nominative and accusative case 57 times in the epistle.

LITERARY CONTEXT

It is time to look over the book of Hebrews internally. Literary context is to study the purpose and the outline of the whole book. Also, how the passage of 7:26-28 relates to the whole epistle will be explained.

The author writes Hebrews to encourage Jewish Christians to endure the persecution that they were confronting by means of faith that their ancestors also have had and by knowledge of who Jesus Christ is. Stressing the identity of Jesus Christ, he keeps warning the addressees not to fall away from their faith in Christ (2:1-4; 3:7-19; 5:11-6:12, cf. 10:26-31; 12:18-29). He wants to let the recipients clearly know in whom they were believing, so he introduces Jesus Christ in various aspects through the whole book.

Instead of a greeting, the author begins this epistle with the exposition of Jesus Christ who is the revelation of God (1:1-3). He proposes identities of Jesus in three aspects; his superiority, high-priesthood and mediatorship. First of all, Jesus Christ is superior to angels (1:5-2:18) and Moses (3:1-4:13). Moreover, Jesus is the great high priest in the order of Melchizedek (4:14-7:28).

In this second major section of Hebrews, the author argues that Jesus Christ is the great high priest (4:14-5:10). Based on this fact, he exhorts the addressees not to fall away from their faith (5:11-6:12), because God's promise is faithful (6:13-6:20). He already mentioned Melchizedek earlier (5:6, 10), but did not explain in detail because he thought the readers were slow to learn (5:11). However, he now again refers to Melchizedek at the end of chapter 6 (6:20) and through the whole chapter 7. Christ is

“another priest like Melchizedek” (7:15, NIV) and “a priest forever, according to the order of Melchizedek” (7:17). Hebrews 7:25 suggests the great benefit that God’s people can have due to the high-priesthood of Jesus Christ.

Finally, Jesus is the mediator of the new covenant that is the better covenant than the old covenant which is imperfect (8:1-10:18). With these three identities of Jesus, the readers could be encouraged to keep their faith in the midst of the persecutions and temptations to betray. The author gives some spiritual exhortations emphasizing faith and perseverance before he concludes his sermon (10:19-12:29). In conclusion, the author exhorts the readers to have a disciplined life with strong faith and greets them with a benediction (13:1-25).

The passage that is being studied, Hebrews 7:26-28, is in the middle of the whole epistle. The exposition on the second identity of Christ as the great high priest in the order of Melchizedek (4:14-7:28) reaches the climax in this passage.

According to Albert Vanhoye, Hebrews is organized in a chiastic pattern of concentric circles:³¹

A	eschatology	the name superior to the angels (1:5-2:18)
B	ecclesiology	Jesus faithful and compassionate (3:1-5:10)
C	sacrifice	the central exposition (5:11-10:39)
B'	ecclesiology	faith and endurance (11:1-12:13)
A'	eschatology	the peaceful fruit of justice (12:14-13:18)

³¹ Albert Vanhoye, *Structure and Message of the Epistle to the Hebrews* (Subsidia Biblica 12; Roma: Editrice Pontificio Istituto Biblico, 1989), 40a-40b.

The focused passage of this study, 7:26-28, belongs to the third part which is the central exposition. The third part introduces the unique value of the priesthood and of the sacrifice of Christ. The word and concept which is being studied in this study, “once for all,” acts as a bridge between the explanation of the uniqueness of the priesthood and of the sacrifice of Christ. Hebrews 7:26-28 is the center of the theme of Hebrews. In fact, the structure of Hebrews above that Vanhoye proposes is not the same as the one that this study suggests in the appendix 1, but the location of 7:26-28 is the center in both structures. The preliminary translation of the verses follows:

For such a high priest was indeed fitting for us, (who is) holy, innocent, undefiled, separated from sinners and having become exalted above the heavens, who has no need to offer sacrifices everyday, like (other) high priests, formerly for their own sins to offer sacrifices, then for the sins of the people; because he did this once for all when he offered himself. For the law appoints humans as high priests having weakness, but the word of the oath, (that is) the one after the law, (appoints) a Son made perfect forever.

Hebrews 7:26 begins with the word Τοιοῦτος which can be rendered as “such” and indicates all traits of Christ described before. Especially, the author seems to emphasize the eternity, the permanent priesthood and his intercession for those who come to God through him that are described in 7:24-25. The characteristics implied in the word “such” are succinctly expressed in the three adjectives which follow: “holy,” “innocent,” and “undefiled.” These features are opposed to the limitations of Levitical high priests that they should have needed to offer sacrifices everyday for their own sins as well as for the sins of the people.

The author seems to compile and summarize the ability of “such a high priest” through the word ἐφάπαξ (“once for all,” 7:27), which is why this word is being studied.

Verse 28 contrasts the perfect high priest to the imperfect high priests, integrating the thought of 7:1-25 which is the preceding passage. The human high priests who were appointed by the law had weakness and were imperfect, but the Son who is Christ, the great high priest and the one who came after the law, is perfect forever. The last word of 7:28 is τετελειωμένον which may be rendered as “have been made perfect,” and it offers the link to chapter 8 that introduces Jesus Christ as the mediator of the new covenant. The perfect character of Christ that was completed at his exaltation (5:8-9)³² is expressed through his seated position at the right hand of the throne of the Majesty in heaven (8:1). In 8:1, the author calls attention to the high priest who already has been made perfect, Jesus, with the first word “such” (τοιούτου) which indicates “(who) has been made perfect forever” (εἰς τὸν αἰῶνα τετελειωμένον, 7:28).

WORD STUDY OF ἐφάπαξ and ἅπαξ

Jesus Christ who is superior to angels (1:1-2:18) and to Moses (3:1-4:13) is the great high priest (4:14-7:28), who is in fact the “greatest” high priest. To disclose the theme that he wants to finally say, in 7:27, the author uses the word ἐφάπαξ which is rendered as “once for all” in almost all English Bibles.³³

The Word ἐφάπαξ

³² Cockerill, *Hebrews*, 344.

³³ NRSV, RSV, ESV, NIV, NKJV, NASB, NET, and REB render ἐφάπαξ as “once for all,” but KJV translates the word into “once.”

There are two kinds of meaning of the word ἐφάπαξ. One is “at once,” and the other is “once for all.” Paul uses this word twice in his epistles, in 1 Corinthians 15:6 and Romans 6:10, and each of them has a different meaning:

1 Cor 15:6 “Then he appeared to more than five hundred brothers and sisters at one time (ἐφάπαξ), most of whom are still alive, though some have died.”

Rom 6:10 “The death he died, he died to sin, once for all (ἐφάπαξ); but the life he lives, he lives to God.”

In 1 Corinthians, Paul uses ἐφάπαξ when he meant to say that Jesus appeared to five hundred people at once, at one time, at the same time. Some Greek authors also use the same term with the same meaning:

Eusebius writes: “And consideration would show you that there were more disciples of the Savior than the Seventy, if you used Paul as a witness, for he says that after the resurrection from the dead Jesus was seen first by Cephas, afterwards by the twelve, and after these by above five hundred brethren at once (ἐφάπαξ); ...” (*Hist. eccl.* 1.12.4).

Dio Cassius: “On his birthday he gave the usual spectacle free to the people and slew many wild beasts, so that one hundred lions, for example, and a like number of lionesses fell on this single (ἐφάπαξ) occasion. ...” (*Hist. Rom.* 69.8.2).

Eusebius uses ἐφάπαξ when he directly quotes Paul’s statement in 1 Corinthians, and Dio Cassius also uses the same term that is rendered as “single” which means “at once.”

However, Paul uses the same word with the meaning of “once for all” in Romans. Paul seems to want to say that the death of Jesus took place once and there will not be any further occurrence.³⁴ The death was so unique an event that it will never be

³⁴ William Arndt, Frederick W. Danker, and Walter Bauer, “ἐφάπαξ,” *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG) (Chicago, Ill.: University of Chicago Press, 2000), 417.

repeated.³⁵ There are other examples where Dio Cassius and Lucian used ἐφάπαξ with the meaning of “once for all” just like Paul did in Romans:

Dio Cassius: “Hence one must not add together all the days of their several reigns as if those periods had followed one another in orderly succession, but must reckon once for all (ἐφάπαξ) with the exact time that actually elapsed, as I have stated it” (*Hist. Rom.* 66.17.5).

Lucian: “... But, if you were to turn your mind to dealing with the whole of Demosthenes once and for all (ἐφάπαξ), you would be in the greatest difficulty as you darted to and fro round your discourse without knowing what your mind should seize upon as its primary topic, ...” (*[Encom. Demosth.]* 18).

The author of Hebrews uses ἐφάπαξ three times including 7:27, most likely with the latter meaning, which is:

Heb 7:27 “Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all (ἐφάπαξ) when he offered himself.”

Heb 9:12 “he entered once for all (ἐφάπαξ) into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.”

Heb 10:10 “And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all (ἐφάπαξ).”

In all three verses in Hebrews, ἐφάπαξ is translated into “once for all” by most English Bibles.³⁶ ἐφάπαξ is the crucial word that emphasizes the effectiveness of Jesus’ sacrifice in contrast to the ineffectiveness of the former high priests’ sacrifices. The way to choose the meaning of ἐφάπαξ is to observe the context, whether the word expresses the one occurrence or it emphasizes the everlasting effectiveness of the event. In this sense, all the uses of ἐφάπαξ in Hebrews are to be rendered as “once for all.”

³⁵ Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary* (AB; New York: Doubleday, 1992), 438.

³⁶ Except in KJV, as mentioned above.

The greatness of his high-priesthood is explicitly revealed through this word, and this fact seems to be the key point that the author wants to identify, introduce and emphasize through the whole epistle. Cockerill says that the author “has been preparing for this moment from the beginning of his sermon.”³⁷ Christ’s completion of purifying through the sacrifice, which is figuratively expressed in 1:1-4, finally vocalizes through the word ἐφάπαξ.

The word ἅπαξ

ἐφάπαξ is the combination of ἐπὶ and ἅπαξ. Since prepositions before adverbs cannot be written separately unless the combination is still analogous to that of prepositions with their case,³⁸ the existence and the use of ἐφάπαξ mean that ἐφάπαξ and ἅπαξ have the same meaning and the usage. Therefore, the concept “once for all,” which the author wants to reveal and explain through the whole epistle, is also expressed through the word ἅπαξ as well as ἐφάπαξ. As with ἐφάπαξ, ἅπαξ has two meanings. One is “at once,” and the other is “once and for all.”³⁹ Paul uses this word several times just in the meaning of “at once,” for example:

2 Cor 11:25 “Three times I was beaten with rods. Once (ἅπαξ) I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea.”⁴⁰

The author of Hebrews also uses ἅπαξ in the meaning of “once” four times. The first occurrence of the word is in 6:4.⁴¹

³⁷ Cockerill, *Hebrews*, 342.

³⁸ BDF, 12 (3): ἐφ’ ἅπαξ.

³⁹ Arndt, Danker, and Bauer, “ἅπαξ,” *BDAG*, 97.

⁴⁰ There are more examples: Phil 4:16 and 1 Thess 2:18. Besides, Peter also uses the word in the meaning of “once” in 1 Pet 3:18.

⁴¹ And ἅπαξ is used in Heb 9:7; 12:26, 27 in the meaning of “once.”

Heb 6:4 “For this is impossible to restore again to repentance those who have once (ἅπαξ) been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit,”

However, there are several usages of the word in the meaning of “once for all” in Jude and also in Hebrews:

Jude 3 “Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you contend for the faith that was once for all (ἅπαξ) entrusted to the saints.”

Jude 5 “Now I desire to remind you, though you are fully informed, that the Lord, who once for all (ἅπαξ) saved a people out of the land of Egypt, afterward destroyed those who did not believe.”⁴²

Heb 9:26 “for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all (ἅπαξ) at the end of the age to remove sin by the sacrifice of himself.”

Heb 10:2 “Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all (ἅπαξ), would no longer have any consciousness of sin?”

Moreover, Philo of Alexandria also used ἅπαξ that can be rendered as “once for all”:

Philo: “Now I for my part do not wonder that the chaotic and promiscuous who are bound in inglorious slavery to usages and customs introduced anyhow, and who are indoctrinated from the cradle with the lesson of obedience buffeted into subjection and incapable of entertaining any high or generous feeling, should give credence to traditions delivered once for all (ἅπαξ), and leaving their minds unexercised, should give vent to affirmations and negations with out inquiry or examination. ...” (*Drunkenness* 198).

ἅπαξ usually means “once” when it modifies a verb which describes a specific event in the past. On the other hand, when ἅπαξ is used in the context of deliverance whether

⁴² ESV and KJV rendered ἅπαξ as “once” and NIV did it as “already,” however, other English Bibles such as NRSV, RSV, NET, and NASB translated it into “once for all.”

spiritually or physically, its meaning is “once for all.” Similar to ἐφάπαξ, the context is the most crucial criteria to determine its meaning.

The concept of “once for all” needs to be studied as well as the words ἅπαξ and ἐφάπαξ, because the author has the intention to explain the concept through the whole book from the beginning of Hebrews as mentioned above with the explanation of Christ’s seated position in Hebrews 1:1-4.

The Concept of “Once for All”

Hebrews contains the concept of “once for all” without the words ἐφάπαξ and ἅπαξ, because it is closely related to the whole purpose of the epistle. The “once for all” concept is implied in Hebrews 1:3 in its explanation of the accomplishment of atonement, and is further revealed in chapters 7, 8, 9 and 10. Since Hebrews chapters 7 and 8 were already studied above, in the “literary context” of chapter 2 of this study, Hebrews chapters 2, 9 and 10 will be scrutinized below.

Hebrews 1:3; 10:11-14

The author implies the concept “once for all” in 1:3 with the mention that Jesus sat down at the right hand of God in heaven after he had made purification for sins. The expression “sat down” should not be taken literally but symbolically.⁴³ The verb ἐκάθισεν (“he sat down”) which is the aorist indicative indicates that the purification is completed, and it is also qualified by “timeless” descriptions of the Son which are represented by the article-less participles, “being” (ὢν) and “sustaining/bearing” (φέρων).⁴⁴ Therefore, it can

⁴³ Simon J. Kistemaker and William Hendricksen, *Exposition of Hebrews* (New Testament Commentary; Grand Rapids, Mich.: Baker, 1984), 31.

⁴⁴ Cockerill, *Hebrews*, 96.

be said that Christ who has been the reflection of God's glory and also bore all things by his powerful word from the beginning to the end, forever and always sat at the right hand of the Father in heaven after he had completed purification for sins. Christ who is timelessly almighty had made purification for sins once, then sat down because he had done the perfect work so that no further task was needed any more.

Psalm 110:1 is quoted in Hebrews 1:3, the seated position of Christ, and it refers to the accomplishment of the precedent behavior, which is the purification of sins. Taking seat at the right hand of Majesty connotes the royal authority of the Son of God and the heir of all things.⁴⁵ The proximity of Christ to God as the Son implies Christ's efficacy as a mediator of God's benefits, and it increases the probability of the perfection of Christ's ministry.⁴⁶

The seated posture of Christ appears again in Hebrews 10:11-14, which clearly reveals the meaning of the position. Human priests perform their duties everyday with a standing position, and this performance cannot take away sins (10:11). Since these priests were not perfect, they should have offered the sacrifices "over and over again," "with a standing position." On the other hand, Christ sat down at the right hand of God after he had performed his duty as offering sacrifice for sins (10:12), indicating the sacrifice of Jesus is permanently effective (10:14). Based on this information, it can be said that the author implies the concept of "once for all" in which alludes back to the perfection in 1:3 when the author first mentions the seated position of Christ.

⁴⁵ Koester, *Hebrews*, 179.

⁴⁶ deSilva, *Perseverance in Gratitude*, 88.

Johnson writes “when he had made purification for sins, he sat down at the right hand of the Majesty on high” (1:3) in the center of the chiastic structure which includes 1:2b-4, saying that the center in the chiasm “is central both spatially and thematically, pulling together the other affirmations to their salvific point: purification from sins is accomplished by God.”⁴⁷ Also, Vanhoye says, “In this introductory sentence so rich in content, we notice that the author has not said one word about priesthood. But he has nonetheless prepared his subject in a way which is skillful and profound.”⁴⁸ Regarding both sayings of Johnson and Vanhoye above (1:2b-4) and the fact that the main verb of 1:3 is ἐκάθισεν, the author develops the theme “once for all” and is ready to pull the trigger through the whole epistle.

Hebrews 9:12

The concept “once for all” appears directly through the word ἐφάπαξ again in 9:12 after 7:27 which is already studied above, in chapter 2. In 9:12, two kinds of blood are being contrasted: one is the blood of animals and the other is the blood of Christ. The author argues that Christ entered the Holy Place not by the blood of goats and calves but by his own blood,⁴⁹ and it happened once and for all. Christ’s blood refers to the giving up of his life on the cross,⁵⁰ and he entered the Holy Place by means of his own blood,

⁴⁷ Johnson, *Hebrews*, 68.

⁴⁸ Vanhoye, *Structure and Message*, 46.

⁴⁹ For a discussion of the significance of the blood of Jesus and the scope of his heavenly high priesthood, see Philip E. Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids, Mich.: Eerdmans, 1977), 329-362. See also, Hughes, “The Blood of Jesus and His Heavenly Priesthood in Hebrews, Part I: The Significance of the Blood of Jesus,” *BSac* 130 (1973): 99-109, and Hughes, “The Blood of Jesus and His Heavenly Priesthood in Hebrews, Part II: The High-Priestly Sacrifice of Christ,” *BSac* 130 (1973): 195-212.

⁵⁰ Johnson says, “through the offering of his blood, the importance of Christ’s death is developed (Johnson, *Hebrews*, 237).”

which is his own life. The shed blood of Christ symbolizes the deliverance of the people,⁵¹ not just once but forever. If it were by means of the blood of goats and calves, the forgiveness of sins for people should be more than once, so that the blood of animals might need to be offered again and again.

The point that the author wants to emphasize is revealed through the word ἐφάπαξ. Human high priests had to enter the Holy Place once a year, every year, continuously due to the limitation of humanity and the blood of animals. On the other hand, Christ entered the Holy Place ἐφάπαξ (“once for all”) by his own blood, he does not need to repeat it because his blood, so to speak his sacrifice, was perfect. Based on the fact that blood was essential to enter the Holy Place of the temple, Hebrews compares the blood of animals to the blood of Christ. In 9:12, the author seems to shed light on the ability of Christ’s blood which can enable him to enter the Holy place “once for all.”⁵² His exaltation and entrance into the Holy Place were final, complete and perfect.⁵³ Hughes rightly explains 9:12 with the concept “once for all”:

The levitical high priest passed into the holy of holies only after, and on the basis of, the shedding of the blood of the sacrificial victim at the altar in the courtyard outside the sacred tent; so also, but transcendently, Jesus our High Priest first secured our eternal redemption by the sacrifice of himself in the “courtyard” of this world, and then, by virtue of his own blood, passed from sight “into heaven itself, now to appear in the presence of God on our behalf.”⁵⁴

Hebrews uses the words ἐφάπαξ and ἅπαξ, conveying the idea “once for all” four times in chapter 9. Through these words in 9:12, 26, 27 and 28, the author reveals the utter finality

⁵¹ Hughes, “Part I: Significance of the Blood,” 107-108.

⁵² Cockerill, *Hebrews*, 395.

⁵³ O’Brien, *Hebrews*, 322.

⁵⁴ Hughes, *Hebrews*, 328.

of Christ's sacrifice.⁵⁵ From verses 11 through 28, Christ's blood sacrifice is the subject matter as the medium for the power of salvation.⁵⁶

Hebrews 9:26-28

In 9:26-28, the author focuses on the complete destruction of sin by the definitive nature and continuing effectiveness of Christ's sacrifice.⁵⁷ Christ did not have to appear and sacrifice repeatedly because he got rid of sin "once for all," and it will be proven through Christ's second coming to bring final salvation for believing people to whom no issue on any sin would be asked.⁵⁸

Christ's appearance and entrance into the world in 9:26 marks the end of the old era and the beginning of the new era, and the new era will be completed when Christ appears again to bring salvation to those who are waiting for him.⁵⁹ During and after the new era is completed, sin has nothing to do with those for whom Christ was sacrificed once for all.

One thing to which the readers should pay attention is the fact that the author uses the word ἅπαξ three times in a row. The first ἅπαξ in 9:26 qualifies the appearance of Christ, and it reveals the perfect ability of Christ himself that he does not need to incarnate and suffer again ever. In contrary to the first reference, the second ἅπαξ in verse

⁵⁵ Stuart Sacks, *Hebrews through a Hebrew's Eyes: Hope in the Midst of a Hopeless World* (Baltimore, Md.: Messianic Jewish Publishers, 1995), 68.

⁵⁶ William L. Lane, *Hebrews* (2 vols.; WBC; Dallas, Tex.: Word Books, 1991), 2:252.

⁵⁷ Cockerill, *Hebrews*, 422.

⁵⁸ Cockerill, *Hebrews*, 426.

⁵⁹ Ariel B. Caneday, "The Eschatological World Already Subjected to the Son: The Οἰκουμένη of Hebrews 1:6 and the Son's Enthronement," in *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts* (ed. Richard Bauckham et al.; New York: T&T Clark, 2008), 38. Cf. Barnabas Lindars, *The Theology of the Letter to the Hebrews* (New York: Cambridge University Press, 1991), 53.

27 discloses the limitation of humanity that the death once for all is their fate. Humanity is “facing death and the judgment which sin links with death; on the other hand,” the death of Christ links with the salvation of humanity as verse 28 explains.⁶⁰ Surely, Christ’s sacrifice was once for all so that there is no repetition of his death and he will return to save based on his perfect (once for all) sacrifice. Using the word ἅπαξ three times in a row in verses 26-28, the author seems to emphasize the perfection of Christ and his sacrifice through contrasting it to the limitation of the earthborn humanity.

Hebrews 10:2, 10

In 10:2 the author uses a contrary-to-fact condition to prove the inability of the law which represents the animal sacrifices offered by human high priests as well as in 9:26.⁶¹ If the law could make perfect those who worship, they would not have stopped the offering. However, it seems that the old sacrifice offering was still active at that time when Hebrews was being written. Hebrews uses the word ἅπαξ to confirm that the old sacrifices cannot make perfect the worshipers at all so that they should have to be performed repeatedly. Hagner notes, “once for all echoes the fully and finally sufficient character of Christ’s sacrifice, repeatedly stressed in the epistle.”⁶²

On the surface ἅπαξ in 10:2 reveals the incompleteness of the old sacrifice, and it connotes the opposite of Christ’s sacrifice by using the subjunctive mood. The unrepeatable nature of Christ’s sacrifice is clearly seen and has made the readers holy once for all in 10:10.

⁶⁰ Ellingworth, *Hebrews*, 485.

⁶¹ Cockerill, *Hebrews*, 430.

⁶² Donald A. Hagner, *Hebrews* (UBCS; Grand Rapids, Mich.: Baker, 2011), 152.

In terms of the words ἐφάπαξ and ἅπαξ, and the concept “once for all” in the epistle, Cockerill well summarizes:

The pastor has reserved this more forceful term for the introduction of key points at crucial junctures in his argument: in 7:27 he used it to introduce the “once-for-all” character of Christ’s sacrifice; in 9:12, the “once-for-all” nature of Christ’s entrance into heaven resulting from his sacrifice; and finally, in 10:10, the “once-for-all” sanctification obtained by his obedient sacrifice.⁶³

The concept of “once for all” is the key theme of the book of Hebrews. The words, ἐφάπαξ and ἅπαξ, appear only seven times, but the concept runs from the beginning to the end of the book. The concept reveals the superiority of Christ and his sacrifice, especially with the comparison to the human high priests’ offerings.

There might be many kinds of threats and temptations to give up their faith. Among the various hardships, Hebrews points one thing, and it is the temptation to return to the old sacrificial system, the annual sacrifice. Although there is not specific explanation nor implication, the reason why Hebrews elaborates on warning not to go back to the annual rites can be thought in the aspect of guilty feeling. When a Christian feels guilty after sinning, the only way to deal with is to remind and rely on the “once for all” sacrifice of Christ. However, some of Jewish Christians who were conflicting within their family or ethnic group might have been weakened in their faith when they were told to make the sin offering on every Day of Atonement which is one of the biggest Jewish holidays. That is why Hebrews keeps emphasizing Christ’s “once for all” sacrifice, which does not need to be repeated.

⁶³ Cockerill, *Hebrews*, 445.

The author of Hebrews seems to imply that the imperfect and incomplete reality of the sacrificial system was so understood by his readers - that is, the fact that it was repeatable, and necessarily so, makes them incomplete. Once the sacrifice of Christ - complete and perfect - is made there is no need for additional sacrifices.

CHAPTER THREE

COMPARATIVE STUDY BETWEEN HEBREWS AND ANCIENT JEWISH DOCUMENTS

For now, it is time to do the comparative study between Hebrews and other ancient Jewish documents including the Old Testament. Hebrews reveals the superiority of Christ's sacrifice through the words and the concept of "once for all," and it is emphasized in contrast to the limitation and imperfection of the continual sacrifices, which were offered by human high priests, in the Old Testament and other ancient Jewish writings, such as *Mishnah* and *Mekilta*. In this chapter, the five Levitical offerings will be introduced first, and then any one of regular offerings will be found and its directions for timing will be analyzed.

THE FIVE LEVITICAL OFFERINGS

The sacrificial system was ordained by God and it was the core of Jewish religious life. God's intention that he ordered Israelites to give offerings was to let them know of their own sins and seek the Messiah. There are many detailed instructions for sacrifice in the Pentateuch, especially Leviticus chapters one through seven contain crucial information of the five Levitical offerings which were the main sacrifices: the burnt, the meal, the peace, the sin, and the guilt offerings. The features of each sacrifice are to be studied.

The Burnt Offerings

The term “burnt offering” is rendered from the Hebrew word **עֹלָה** which means an offering completely consumed by fire on the altar. The first appearance of the word is in Genesis 8:20 when Noah offered it to the Lord after the flood, and it occurs 280 times in the Old Testament.¹ Leviticus 1:3-17 mentions the burnt offering. The Israelite worshiper was to bring a spotless male animal such as a bull, lamb, goat, pigeon, or turtledove depending on the wealth of the worshiper at the entrance to the tabernacle. After laying a hand of the worshiper on the head of the animal, the worshiper was forgiven because God established that the sin of the worshiper imputed sins to the animal (Lev 1:4). Then the animal was killed immediately (1:5). None of the animals was allowed to be eaten at all, because the fire consumed the whole sacrifice. According to Leviticus 6:13, the fire on the altar was never to go out. This burnt offering was to be given to God twice per day, once in the morning and once again in the evening (Num 28:3-4). The burnt offering was given for the atonement for the sins of people against God and was a dedication offering of one’s life before God.

The Meal (or Grain or Cereal) Offerings

“The meal offering” is rendered as a technical term from the Hebrew word **מִנְחָה**, and was offered along with other kinds of sacrifices.² Leviticus 2 offers the information on four kinds of the meal offerings including the cooking instructions for each. All meal

¹ Holladay, “עֹלָה,” *CHALOT* 273.

² Cf. Lev 14:20; Num 15:6; Jer 14:12. Lesley Difrancisco, “Sacrifice,” *Lexham Theological Wordbook* (ed. Douglas Mangum, et al.; Lexham Bible Reference Series; Bellingham, Wash.: Lexham Press, 2014).

offerings contain oil and salt and exclude any honey and leaven in the ingredients (2:11). Part of the offering was burned; the priest ate the rest of the grain (2:10). The purpose of the meal offering was not the atonement for sins,³ but worship and praise of God for his salvation and guidance. Differently from the burnt offering, the Israelites contributed to the meal offering because they participated in the growing of the crops by which God assists their life. Also, the worshipers offered the best of their products to God, which meant the full dedication of their lives and works to God,⁴ thanking him for being the source of the life and fruitfulness of the land.⁵

Similar to the peace offering, there was the drink offering which is also called the wine offering. According to Leviticus 23:13, both the meal and the drink offerings accompanied other offerings except for the sin and the guilt offerings.

The Peace (or Fellowship) Offerings

Leviticus 3 and 7 give us the information of the peace offering. The word *זֶבַח* which is rendered as “peace offering” in many English versions such as ESV, NET, NASB, RSV, and KJV means the sacrifice for alliance or friendship.⁶ The peace offering was a meal that was offered to God, but also eaten by the priests, and the worshipers, and friends. The sharing of the meal was the principal feature of the peace offering.⁷ Similar

³ Cf. Heb 9:22.

⁴ Mark F. Rooker, *Leviticus* (vol. 31A; NAC; Nashville, Tenn.: Broadman & Holman, 2000), 99.

⁵ Philip J. Budd, *Leviticus: Based on the New Revised Standard Version* (New Century Bible Commentary; Grand Rapids, Mich.: Eerdmans, 1996), 64.

⁶ Francis Brown et al., “זֶבַח,” *BDB* 1023.1.

⁷ J. H. Kurtz, *Offerings, Sacrifices and Worship in the Old Testament* (trans. James Martin; Peabody, Mass.: Hendrickson, [1863] 1998), 174-175.

to the burnt offerings, it was performed by fire to burn the sacrifices, but only the fat and entrails were to be burned while the rest of the sacrifice was eaten by the priests and the worshipers. The focus is on the peace between God and the worshipers. This offering assures the worshiper has peace with God, based upon the shed blood of oxen, sheep or goats which are innocent. The peace offering shows all the parties including God, the priests, and worshipers are in peaceful relationship, because they share the same meal. The worshipers receive something to eat in the peace offering, not like the other four offerings. The first occurrence of the peace offering is in Genesis 31:43. There were some conflicts concerning the properties between Jacob and Laban, and they offered the peace offering after they concluded a peace treaty. The peace offering shows the peaceful relationship.

The Sin Offerings

The offerings which were introduced above: burnt, meal and peace offerings in Leviticus 1-3 were already known rituals earlier in the Pentateuch. For example, in the book of Job which may have been written during the time of Genesis,⁸ Job sacrificed the burnt offering for his sons (Job 1:5) and God commands Eliphaz to make the burnt

⁸ When the book of Job was written is controversial. Scholars propose various dates from before the time of Moses to the Hellenistic period. However, it seems to be sure that Job lived around the time of the patriarchs, Genesis. For details on the date of the book of Job, see Francis I. Andersen, *Job* (TOTC; Downers Grove, Ill.: InterVarsity Press, 1976), 61-64, John E. Hartley, *The Book of Job* (NICOT; Grand Rapids, Mich.: Eerdmans, 1988), 17-20, and Robert L. Alden, *Job* (NAC; Nashville, Tenn.: Broadman & Holman, 1993), 25-28.

offering with his two friends (42:8). On the contrary, the sin and guilt offerings in Leviticus 4-6 cannot be found before the Mosaic Law at Mount Sinai.⁹

The sin offering usually involved animal sacrifice and was to expiate the unintentional sins against God (Lev 4:1-2). The Hebrew word חטאת refers to “one of the major offerings given for the purpose of atonement as expiation or propitiation of sin against God.”¹⁰ It is rendered also as the “purification offering” in Numbers 19:17.¹¹ According to Leviticus 4, there are four kinds of sin offerings in accordance with the social status of the worshiper: the high priest (4:3-12), the whole congregation of Israel (4:13-21), a ruler (4:22-26) and any ordinary person (4:27-35). Inadvertent sins were difficult to identify, so some examples that illustrate which sins are or are not identified as “unintentional” are illustrated in 5:1-6. Leviticus 5:6-13 also has an exception that the poor who could not afford to offer a lamb or a goat could offer two doves or two young pigeons.

All of the sacrifices related to blood are for the atonement of sin in general because the blood both protects against contamination and purifies sins, but the sin offering is for an unintended sin.¹² The belief that God is holy and does not dwell with anyone of sin and defilement is the underlying assumption of all the blood sacrifices.¹³

⁹ C. F. Keil and F. Delitzsch, *Biblical Commentary on the Old Testament* (trans. James Martin; Grand Rapids, Mich.: Eerdmans, 1869), 2:302.

¹⁰ James Swanson, “חטאת,” *DBL* 2633.

¹¹ NRSV, NET, NASB, NIV translate the word as “purification (offering), while ESV, RSV and KJV into “sin (offering).”

¹² Budd, *Leviticus: Based on the NRSV*, 76-98.

¹³ W. H. Bellinger, *Leviticus and Numbers* (NIBC; Peabody, Mass.: Hendrickson, 2001), 40.

The sin offering was to be made on special feasts and holidays such as the Day of Atonement.

The Guilt Offerings

The name of this offering was predicated on the etymological thoughts that $\text{זָּחַ$, which may be the root of $\text{זָּחַ$ means “to be, feel guilty.”¹⁴ The word $\text{זָּחַ$ which is rendered as “the guilt offering,” also has the meaning “offense.” This offering has been confined to offenses against God or another person that could be covered by compensation.¹⁵

The guilt offering is similar to the sin offering, but several things are different from each other. First of all, a lamb was to be given in the guilt offering. Especially, the blood rite differs from that of the sin offering. In the guilt offering, the blood is poured on the altar, while in the sin offering, the blood is sprinkled rather than poured.¹⁶ The guilt offering was needed when there was some type of desecration of the tabernacle or its associated items with no excuse. So, Levine entitled the paragraph of Leviticus 5:14-16 as “for sins against the sanctuary” in his commentary.¹⁷ According to Rooker, the difference between the sin offering and the guilt offering is the issue of compensation.¹⁸

So far, five major kinds of offerings in the Old Testament were introduced. It was for the preparation for the clarification which sacrifice was the regular atonement that

¹⁴ Gary A. Anderson, “Sacrifice and Sacrificial Offerings (OT),” *ABD*, 5:880.

¹⁵ Francis Brown, “ $\text{זָּחַ$,” *BDB* 79.2.

¹⁶ D. Kellermann, “ $\text{זָּחַ$,” *TDOT* 2:434.

¹⁷ Baruch A. Levine, *Leviticus* (The JPS Torah Commentary; Philadelphia, Penn.: Jewish Publication Society, 1989), 30.

¹⁸ Rooker, *Leviticus*, 122.

was perpetually offered, because the references to the sacrifices in Hebrews indicate not all kinds of sacrifices but the offerings that were regularly conducted. Among the five sacrifices which God commanded to offer in the Old Testament, the regular sacrifices were the daily atonement which was offered twice a day and the sin offering which used to be offered on the Day of Atonement every year. When Hebrews wanted to emphasize on the “once for all” sacrifice of Christ, the opposite feature, which is “repetitive,” of the sacrifices of human high priests, is being adduced.

ANALYSIS OF INSTRUCTIONS FOR TIMING OF SACRIFICE

Now, the directions for timing of the sacrifices in the Old Testament and ancient Jewish documents should be analyzed. To study the concept of “once for all” sacrifice in Hebrews, the timing and frequency of the sacrifices in the Old Testament should be also scrutinized. Especially, if there were any sacrificial atonement that was regularly made, it must be compared to the sacrifices to which Hebrews refers. According to the Old Testament, there were two kinds of sacrifices that were regularly offered: One is the regular burnt offering, the daily atonement, the other is the sin offering on the Day of Atonement. In Exodus 29:38-42, God gives instructions for the daily atonement to Moses, and briefly mentions the topic again in Numbers 28:3-8. God commands to keep the Day of Atonement every year in Exodus 30:10, Leviticus 16:34 and 23:27, referring to the annual sin offering on that day.

Moreover, several rabbinic tractates in the *Mishnah* as well as Josephus and Philo also refer to the sacrificial offerings that were regularly offered to God. Among the six

divisions of the *Mishnah*, the second division, “Moed” which means “set feasts” deals with religious festivals, and the fifth division, “Kodashim” which means “holy things” deals with the temple.¹⁹ Especially these two divisions have a number of references to the regular sacrifices. These references will now be explained.

The Daily Atonement

In the Old Testament

Exodus 29:36 seems to refer to the regular atonement. After telling Moses what to prepare for the consecration of the priests, God commands Moses to perform the sin offering with a bull everyday. Moses should sacrifice a bull as a sin offering everyday (Exod 29:36). Because the ordination of the priests took seven days (29:35), however, it could not be called the actual “regular offerings.”

The “regular offering” in the true sense of the word follows in the subsequent verses (29:38-42, cf. Num 28:3-8). The priests should offer two lambs as the burnt offerings, one in the morning and the other in the evening everyday, or literally, “between the two evenings.” This daily offering was the basis of the whole sacrificial system in the Old Testament,²⁰ and one of the most important parts of the Jewish cult.²¹ With the lambs, they were to give the meal offerings and the drink offerings since the consumption

¹⁹ Stephenson Humphries-Brooks, “Mishnah,” *Holman Illustrated Bible Dictionary* (ed. Chad Brand et al.; Nashville, Tenn.: Holman Bible Publishers, 2003), 1138.

²⁰ Philip J. Budd, *Numbers* (WBC 5; Waco, Tex.: Word Books, 1984), 315.

²¹ George Buchanan Gray, *A Critical and Exegetical Commentary on Numbers* (ICC; New York: C. Scribner’s Sons, 1903), 408.

symbolized God's acceptance of his people themselves.²² Because this daily offering was neither a sin nor a guilt offering, the priests poured out the blood at the base of the altar and did not eat the flesh of the victim.

There are many Scriptures which say that the regular burnt offerings were being offered (e.g., 2 Kings 16:15-16; 1 Chron 16:39-40; 2 Chron 2:4; 13:11). The halt of the regular burnt offering was treated as a great crisis to the people of Israel (Dan 8:11-13; 11:31; 12:11), probably because they believed that by means of the offering they could meet with God (Exod 29:42-43). Through the perpetual offering every morning and evening, they could meet with God and receive his blessing.²³ This regular burnt offering was to be at the entrance to the tent of meeting. The term "meeting" is the key which indicates the main function of the tabernacle.²⁴ Other sacrifices could be offered after the regular burnt offering, even on the Day of Atonement (Num 29:11), because it was the foundational sacrifice which opened the way and allowed them to meet God.

In Ancient Jewish Documents

The *Mishnah*, Josephus and Philo also refers to the daily atonement during the first to second centuries A.D. *Pesachim* 5:1 gives the exact time in the afternoon for the daily offering:

²² Douglas Stuart, *Exodus* (NAC; Nashville, Tenn.: Broadman & Holman, 2006), 630.

²³ L. Michael Morales, *Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus* (NSBT 37; ed. D. A. Carson; Downers Grove, Ill.: InterVarsity Press, 2015), 143.

²⁴ Ralph W. Klein, "Back to the Future: The Tabernacle in the Book of Exodus," *Int* 50.3 (1996): 268.

The daily whole offering of the afternoon generally was slaughtered at half after the eighth hour and offered up at half after the ninth hour (*m. Pesah. 5:1 A*).²⁵

The time for the slaughtering of the victim is around 2:30 P.M., and the offering was to be at about 3:30 P.M everyday. *Yoma* 1:1-2 gives the instructions for the seven days before the Day of Atonement; how and what to do during the seven days:

All seven days, he (the high priest) tosses the blood, offers up the incense, trims the lamp, and offers up the head and hind leg of the daily whole offering. But on all other days, if he wanted to offer it up he offers it up (*m. Yoma* 1:2 A-B).

“On all other days” indicates everyday except for the seven days before the Day of Atonement. Thus, there were always sacrifices day by day. Besides the regular burnt offering which was to be made everyday, there were some more sacrifices occasionally:

Every day there were there twenty-one blasts on the shofar: three at the opening of the gates, nine at the offering of the daily whole offering of the morning, and nine at the offering of the daily whole offering of the evening. And on days on which an additional offering is made, they would add nine more (*m. Sukkah* 5.5 B-D).

There were at least two offerings a day, and there were some days that had additional offerings. All of the examples that are suggested above are from the second division in the *Mishnah*. Among other illustrations, the one in *Menahot* is significant:

The continual offerings do not impair the validity of the additional offerings, and the additional offerings do not impair the validity of the continual offerings, and the additional offerings do not impair the validity of one another (*m. Menah. 4.4 A*).

“The continual offerings” refer to the daily whole offerings. The offerings that the author wanted to mention were to be made everyday and continuously. Surely they refer to the

²⁵ For all citations of *Mishnah*, Jacob Neusner, *The Mishnah: A New Translation* (New Haven, Conn.: Yale University Press, 1988) is used.

regular burnt offering which are referred to in Exodus 29 and Numbers 28. Since the rabbis' interpretation of the Old Testament Laws are written in the *Mishnah*,²⁶ the *Mishnah* seems to state the same things as the statements about the daily offerings in the Old Testament, sometimes with more detailed expositions.

Josephus and Philo also mention the sacrifices and their timing. In the *Jewish Antiquities*, Josephus explains:

The law requires, that out of the public expenses a lamb of the first year be killed every day, at the beginning and at the ending of the day; but on the seventh day, which is called the Sabbath, they kill two, and sacrifice them in the same manner (Josephus, *Ant.* 3.237).

But Jehoiada intrusted the care and custody of the temple to the priests and Levites, according to the appointment of King David, and enjoined them to bring their regular burnt offerings twice a day, and to offer incense according to the law ... (Josephus, *Ant.* 9.155).

And when the outer court of the temple, and the lower city, were taken, the Jews fled into the inner court of the temple, and into the upper city; but now fearing lest the Romans should hinder them from offering their daily sacrifices to God, they sent an embassy, and desired that they would only permit them to bring in beasts for sacrifices, which Herod granted, hoping they were going to yield (Josephus, *Ant.* 14.477).

Josephus seems to be well aware of the sacrificial system, and also he knows the historical incident when the Jewish regular burnt offerings were in crisis because halted by the Romans. Moreover, he wrote about the temporary pause and the failure of the daily sacrifice:

²⁶ *Mishnah* is the "series of interpretations of the meaning of the Law; according to rabbinic tradition, they were given when Moses received the Law from God on Mt Sinai and were to be passed down in oral form" (Walter A. Elwell and Barry J. Beitzel, "Mishna" *BEB* 2:1475).

... He (Antiochus, who was called Epiphanes) also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months (Josephus, *J.W.* 1.32).

While he (Titus) himself had Josephus brought to him (for he had been informed that on that very day, which was the seventeenth day of Panemus, the sacrifice called “the Daily Sacrifice” had failed, and had not been offered to God for want of men to offer it, and that the people were grievously troubled at it) (Josephus, *J.W.* 6.94).

When Antiochus Epiphanes spoiled the temple, he prohibited the daily sacrifice for three years and six months. Josephus was aware of the regular burnt offering, and he realized how important it was for the Jews as seeing the Jews were in panic when Titus abolished it. Josephus’ knowledge of the daily sacrifice means that it was being conducted historically, and it was forcefully stopped at some point.

It seems that Philo understands the meaning of the daily sacrifices. He knows how to offer the sacrifice and what it means:

But you see also that the regularly occurring daily sacrifices are divided into equal portions; ... For the law commands them to offer one half of the sacrifices above mentioned early in the morning, and the other half at the time of the evening twilight, in order that God may receive his proper tribute of thanks for the blessings which are showered upon all men during the night (Philo, *Heir* 174).

And the daily sacrifice of the priests corresponds also to these facts. For it is expressly commanded to them to offer every day the tenth part of an ephah of fine wheat flour. For, passing over the ninth number, the god who was only discernible by the outward senses and by opinion, they learnt to worship the tenth, who is the only living and true God (Philo, *Prelim. Studies* 103).

Philo not only cites Leviticus 6:20, but also adds some exegetical statements in *Who is the Heir?* 174 and *On the Preliminary Studies* 103. These ancient Jewish authors show the regular burnt offerings were being made everyday continuously, in agreement with the expositions in the Old Testament.

The Annual Atonement: The Day of Atonement

In the Old Testament

Exodus 30:10 refers to the annual atonement for the first time in the Bible. God instructs how to make the altar of incense in 30:1-9, and then briefly refers to the annual atonement offering in 30:10. Once a year it must be done with the blood for the atonement of sins. God commands the same annual sacrifice to Moses again in Leviticus 16:34. It should be a lasting ordinance and be made once a year for all the sins of the Israelites. God said that this everlasting statute is to be held on the tenth day of the seventh month every year (Lev 16:29). God did not directly say that this offering is to be done on the Day of Atonement in Exodus 30:10 and Leviticus 16:34. Nevertheless, these references indicate the offerings that should be offered every year on the Day of Atonement.

God says that the tenth day of the seventh month is “the Day of Atonement” in Leviticus 23:27. It is called יוֹם הַכִּפּוּרִים which can be literally translated into “the day of atonements.” The plural in the Hebrew language expresses the superlative, so “the day of atonements” can be said to refer to “a day of full and complete expiation or atonement.”²⁷ The legislation of the Day of Atonement follows right after the death of Aaron’s two sons (Lev 16:1, cf. 10:1-20), and opens with Aaron’s being forbidden to enter the holy place at any time (16:2).²⁸ The reason for the timing of the reference to the Day of Atonement is to warn the high priests not to conduct the duties by their own will but in accordance with the regulations which are made by God’s will.²⁹ They could enter into the holy place on

²⁷ John E. Hartley, *Leviticus* (WBC; Dallas, Tex.: Word Books, 1992), 387-388.

²⁸ Morales, *Mountain of the Lord*, 201.

²⁹ Hartley, *Leviticus*, 234.

the appointed occasions such as the Day of Atonement. It shows that God holds the initiative on the expiation of the people because the one who forgives their sins is God himself.

One trait of the celebration is the denial of themselves. God mentions it three times (Lev 23:27, 29, 32), and it seems to be connected with the prohibition of labor (23:28, 30, 31, 32).³⁰ When God atones the sins of the people, they should deny themselves and should not work at all. Anyone who does not deny himself will be cut off from the people, and anyone who works will be destroyed. With these warnings, God also emphasizes that the Day of Atonement is the Sabbath of rest for them (16:31; 23:32). The fact that breaking the order not to work causes death is severer than being cut off from the people due to the offense of the command to deny themselves shows the importance of the Sabbath.³¹ All the people could do on the Day of Atonement was to offer the sacrifice and to deny themselves, and then it can be said that they would have kept “the Sabbath Day holy.” This was what God wanted the people regularly to do once a year on the Day of Atonement.

In Ancient Jewish Documents

Ancient Rabbinic literatures, Josephus, and Philo also refer to the Day of Atonement. In *Yoma*, which is in the second division of the *Mishnah*, the Old Testament passages which illustrate the Day of Atonement are quoted four times (*m. Yoma* 3.8; 4.2; 6.2; 8.9). One of the examples follows:

³⁰ Rooker, *Leviticus*, 289.

³¹ Jacob Milgrom, *Leviticus 23-27: A New Translation with Introduction and Commentary* (AB 3B; New York: Doubleday, 2001), 2024.

as it is written in the Torah of Moses, your servant, “For on this day shall atonement be made for you to cleanse you. From all your sins shall you be clean before the Lord” (*m. Yoma* 4.2 F).

The sentences in the quotation mark are from Leviticus 16:30. The other quotations of and references to the Day of Atonement in *Yoma* occurred mainly with the detailed explanations, especially the restrictions and the warnings, about the rites on that day:

But on the eve of the Day of Atonement at dusk they did not let him eat much, for food brings on sleep (*m. Yoma* 1:4 B-C).

On the Day of Atonement it is forbidden to eat, drink, bathe, put on any sort of oil, put on a sandal, or engage in sexual relations (*m. Yoma* 8:1 A).

He who says, “I shall sin and repent, sin and repent” - they give him no chance to do repentance. ... “I will sin and the Day of Atonement will atone,” - the Day of Atonement does not atone (*m. Yoma* 8:9 C).

There is no direct mention of the timing of the sacrifice in *Yoma*, but all explanations about the Day of Atonement imply the perpetual sacrifices. The most statements about the Day of Atonement seem to be general references, because the tense of the verbs are in the present. For example, there are the verb “is” in *Yoma* 8:1 A and “does” in 8:9 C. Besides, *Yoma* cites the detailed instructions about the Day of Atonement, even the things that the Old Testament does not say, such as the prohibited behaviors on that day in *Yoma* 8:1 A and the misuse of the chance to repent in *Yoma* 8:9 C. Any deliberate sin with the expectation of the forgiveness on the Day of Atonement should not be forgiven. However, the references to the Day of Atonement occurring at the same time as the Sabbath and the New Year in the *Menahot* allude to the repetitive character of the Day of Atonement and the sacrifices which were made on that day:

If the Day of Atonement coincides with the Sabbath, the loaves are divided in the evening. If it coincided with the eve of the Sabbath, the goat of the Day of Atonement is eaten in the evening (*m. Menah.* 11:7 R-S).

In the case of two festival days of the New Year that is, if the New Year began on Thursday and the Day of Atonement fell on the following Sabbath, it is eaten eleven days after being baked (*m. Menah.* 11:9 I).

Various cases of the Day of Atonement depending on the days of the New Year clearly mean that it is the annual feast. Moreover, the reference to the regulation that only the priest can enter the holy place shows that the main event on that day was the sacrifice which was held annually:

The Holy of Holies is more holy than they (the sanctuary). For only the high priest on the Day of Atonement at the time of the service enters there (*m. Kelim* 1.9 E-F).

Another Rabbinic literature, *Mekilta*, mentions the Day of Atonement as the day that brings forgiveness:

... He said to him: Master! Have you heard the four distinctions in atonement which R. Ishmael used to explain? He said to him: Yes. One scriptural passage says: "Return, O backsliding children" (Jer 3:14), from which we learn that repentance brings forgiveness. And another scriptural passage says: "For on this day shall atonement be made for you" (Lev 16:30), from which we learn that the Day of Atonement brings forgiveness. ... (*Mek. Tractate Bahodesh* 7.8).³²

Though it does not refer to how often the sacrifice should be made, the term "the Day of Atonement" itself lets the readers know that it was once a year.

The only mention in Josephus is clear that the sacrifice on the Day of Atonement was to be once a year:

³² Jacob Zallel Lauterbach, *Mekilta de-Rabbi Ishmael* (New ed.; Philadelphia, Pa.: Jewish Publication Society, 2004).

However, the high priest did not wear these garments at other times, but a more plain habit; he only did it when he went into the most sacred part of the temple, which he did but once a year; on that day when our custom is for all of us to keep a fast to God (Josephus, *J.W.* 5.236).

The prohibition of the work on the Day of Atonement is explained by Josephus.

Philo also refers to the Day of Atonement that it happens every year, and explains the reasons for the feast:

Indeed, it is a proof of what has been said, what happens every year on the day called the day of atonement; for on the day the people are enjoined “to take by lot two goats, one for the Lord, and one to be the scapegoat;” that is to say, two reasons, the one in accordance with God, the other consistent with creation. ... (Philo, *Planting* 61).

Philo adds more information on the Day of Atonement that the Old Testament passages do not explain. People enjoyed the expiation of their sins on that day because God ordered them to do.

In *On the Special Laws* 2, Philo introduces ten festivals. After briefly introducing ten feasts (*Spec. Laws* 2.41), he illustrates each of them. Compared to the eight feasts in Leviticus 23, Philo added two more feasts, which are “the every day festival” and “the new moon festival.” All of the ten festivals are annual, the ninth, the fast festival, includes the annual sacrifice (*Spec. Laws* 2.193-203). People were to fast waiting for the expiation of God on that day, which is the annual Day of Atonement. Josephus and Philo were well aware of the Day of Atonement as well as the daily atonement.

Besides the Day of Atonement (Lev 23:26-32), several appointed feasts of the Lord are introduced in Leviticus 23: The Passover (23:5), the Feast of Unleavened Bread (23:6-8), First Fruits (23:9-14), Pentecost (23:15-22), Trumpets (23:23-25) and the Tabernacles (23:33-36). God commanded them to make burnt offerings, and grain

offerings, sacrifices and drink offerings on each day (23:37). Considering the fact that each Feast is an annual event, these also can be included in the “regular” offerings which were regularly made in the Old Testament.

In summary, there are two kinds of regular sacrifices in the Old Testament and some ancient Jewish treatises. One is the daily atonement which is called the regular burnt offering. It is to be made twice a day, in the morning and in the evening, and represents the encounter between God and the people. The other is the annual atonement which is to be made on the Day of Atonement which is the tenth day of the seventh month every year. It is to be followed after the regular burnt offering, and accompanied by self-denial and rest.

CHAPTER FOUR

THE SACRIFICES IN HEBREWS

The statements on the sacrifices and offerings in Hebrews are surely related to the Old Testament offerings. The many quotations of the Old Testament are one of the significant features of Hebrews. George Guthrie described this trait as “bone and marrow” of the book, so that it is worth being studied.¹ The number of uses of the Old Testament in Hebrews varies among scholars.² Sometimes the exact line between quotation and allusion do not exactly match though many cited verses are obvious.³ Especially in terms of the sacrifices, in almost all cases, just the concept is referred to without reference to a specific Old Testament text. Therefore, to study sacrifices in Hebrews, both the exact cited Old Testament passages and the concept of the sacrifices should be studied.

This chapter focuses in the use of “sacrifice” (θυσία) in Hebrews. The verses which refer to the Old Testament sacrifices especially in relation to the number and the concept of “once for all” will be analyzed. Hebrews 5:1-3 will be the first passage to study, because there is the first reference to the word “sacrifice” in the book. Then

¹ George H. Guthrie, “Hebrews’ Use of the Old Testament: Recent Trends in Research,” *CBR* 1.2 (2003): 272. In the article, Guthrie presents the examples: “a basis of authority, tools for rhetoric and exhortation, materials for building a structural framework, a wellspring for theology and, more specifically, both a professed anticipation and a validation of Christology.”

² Cf. Gareth Lee Cockerill, *The Epistle to the Hebrews* (NICNT; Grand Rapids, Mich.: Eerdmans, 2012), 41-42; Guthrie, “Hebrews’ Use of the Old Testament,” 272-273.

³ George H. Guthrie, “Hebrews,” in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, Mich.: Baker, 2007), 919.

Hebrews 7:26-28 which contains the main theme and the concept “once for all” will be subsequently scrutinized. The other verses that are related to the concept of sacrifices and “once for all” will be introduced and explained in numerical order: Hebrews 2:17-18 and 4:14-15 which declare Christ’s priesthood, and 8:3-6 that discusses one of the features of the human high priests in comparison with Christ, the great high priest, also will be studied. Next, another emphasis on the concept of “once for all” through the repetition of the word ἅπαξ in 9:23-28, the sacrifices as the annual reminder of sins in 10:1-4, Christ’s once for all sacrifice instead of the burnt offerings and the sin offerings in 10:5-10, and Christ’s all time one sacrifice for sins in 10:11-18 will be followed. Finally, the sacrifices that God wants the people continually to offer even in these days in 13:15-17 is going to be treated.

THE PERPETUAL SIN OFFERINGS (HEB 5:1-3)

Hebrews refers to the word “sacrifice” (θυσία) for the first time in 5:1, and this verse introduces the definition of “high priest” with “deliberately general and comprehensive” language.⁴ One of the most important qualifications of the high priest is that the high priest has “fellow-humanity” with other humans, and thereby represents the whole humanity to God.⁵ As a representative of humanity, the high priest is to offer gifts and sacrifices for human sins to God. In 5:1, the “gifts” (δῶρά) and the “sacrifices”

⁴ Donald A. Hagner, *Hebrews* (UBCS; Grand Rapids, Mich.: Baker, 2011), 79.

⁵ Richard Bauckham, “The Divinity of Jesus Christ in the Epistle to the Hebrews,” in *The Epistle to the Hebrews and Christian Theology* (ed. Richard Bauckham, et al.; Grand Rapids, Mich.: Eerdmans, 2009), 27.

(θυσία) are connected by “both ... and” (τε καὶ). The phrase “gifts and sacrifices” (δωρά τε καὶ θυσίας) is the author’s general expression which means “offerings” (cf. Heb 8:3; 9:9).⁶

The “gifts and sacrifices” (5:1) are intended “for sins.” The plural form of the “gifts and sacrifices” indicates the repeatability of the sacrifices for sins. Hebrews 5:1 describes the human high priests who are from Aaron (5:4). In terms of the high priest’s humanity which is introduced here, Vanhoye says:

A priest acceptable to God but lacking the tie of solidarity with humanity would not be able to help them. Conversely, a priest filled with compassion for his peers but not acceptable to God could not intervene effectively.⁷

The emphasis on the high priest’s humanity and his imperfections shows the author’s intention to compare and contrast the human high priest with Christ’s perfect priesthood.⁸ Christ has accomplished and satisfied the high priesthood in continuity with the Old Testament, which is the significance of 5:5-10.⁹

According to 5:3, every human high priest in the Old Testament should give the sacrifices at least twice, once for the sins of the people and once more for his own sins. The description of the human high priest discloses the inadequacy of humanity.¹⁰ In conclusion, the study of the reference to the sin offerings in 5:1-3 leads to the preparation

⁶ F. F. Bruce, *The Epistle to the Hebrews* (rev. ed.; NICNT; Grand Rapids, Mich.: Eerdmans, [1964] 1990), 119.

⁷ Albert Vanhoye, *Old Testament Priests and the New Priest: According to the New Testament* (Studies in Scripture; Petersham, Mass.: St. Bede’s Publications, 1986), 112.

⁸ Cockerill, *Hebrews*, 233.

⁹ Albert Vanhoye, *Our Priest is Christ: The Doctrine of the Epistle to the Hebrews* (Roma: P. I. B., 1977), 25.

¹⁰ Cockerill, *Hebrews*, 236.

of further comparison and contrast between the human and the new high priest. The weakness of the human high priest has no choice but to be revealed during the sin offering in two ways: the need of repetitive sin offering means the imperfection of the conductor, and the need for the high priest to give the sin offering for himself as well as for the people.

THE ONCE FOR ALL SIN OFFERING (HEB 7:26-28)

The second reference to the word “sacrifice” (θυσία) is in Hebrews 7:27, after 5:1-3. As explained above in the exegetical grammatical analysis, chapter 2 of this thesis, 7:27 focuses on the new high priest who is Christ. While 5:3 explains the perpetual sin offerings of the human high priests, 7:27 says that this repetition is not needed with Christ. According to Marshall, 7:26 “emphasizes the characteristic of moral perfection and the consequent distinction and separation from sinners.”¹¹ The decisive reason for this confident statement of the author of Hebrews is implied in the last part of 7:27, expressed in the adverbial causal clause: “for he did this once for all when he offered himself” (τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας).

The first part of verse 27 alludes to the limitation of the human high priests since they had to offer sacrifices for the sins of both themselves and the people. Yet the gist that the author wants to say is the opposite that Christ does not have to act like them. Hebrews already mentioned the double sacrifice of the human high priests in 5:3, but he adds one

¹¹ I. Howard Marshall, “Soteriology in Hebrews,” in *The Epistle to the Hebrews and Christian Theology*, 273 n. 57.

more thing with the phrase “everyday” (καθ’ ἡμέραν). One might say that the author was not aware of the sacrificial system of the Old Testament because the high priests offered sacrifices for themselves in some cases including on the Day of Atonement (e.g., Exod 29:28-42; Lev 4:3-12; 9:7-14; 16:6, 11; 17:24; Num 23:3-8),¹² but not during the daily offering. However, there is no other proof to underpin the assumption of the author’s unawareness of the Old Testament sacrificial system. On the contrary, the author seems to be well aware of the duties of the high priests and also the legislations on the sacrifices (e.g., Heb 5:1-3; 7:27; 8:3; 9:1-7, 12, 18-22, 25; 10:1-6, 11; 13:10-11). Most of all, 9:7 and 25 show that he was conscious of the Day of Atonement. According to Cockerill, “it (“everyday,” καθ’ ἡμέραν) is an emphatic expression for ‘regularly’ or ‘repeatedly’ that the pastor uses to put strong emphasis on the old high priests’ need for repeated sacrifice in contrast to the Son’s ‘once-for-all’ self-offering.”¹³

The author’s first emphasis point in 7:27 is the needlessness of Christ’s perpetual sacrifice by placing καθ’ ἡμέραν (“everyday”) before ἀνάγκην (“need,” καθ’ ἡμέραν ἀνάγκην “did not have everyday need”).¹⁴ Nevertheless, 7:27 seems to stress also the lack of necessity of the double sacrifice, which has been already suggested as the crucial aspect of the human priests’ sacrifices of the Old Testament in 5:3.

This “double-denial” statement about the great high priest is summarized in brief in the subsequent verse (7:28). The Son who has been made perfect forever by the oath, which came after the law, is being emphasized by its contrast to the “weak” human high

¹² Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (NIGTC; Grand Rapids, Mich.; Carlisle: Eerdmans; Paternoster, 1993), 277.

¹³ Cockerill, *Hebrews*, 343.

¹⁴ See the sentence flow in Appendix 2.

priests who are appointed by the law. In brief, the greatness of Christ's high priesthood and the limitations of the human high priesthood are being contrasted as the preparation for the exposition on the mediatorship of Christ that is explained in 8:1-10:18.

The victim of the sacrifice is also significant in 7:27. The victims that human high priests should offer in the sin offerings would vary depending on the social status of the worshippers. For example, a priest or the whole congregation of Israel should bring a bull, a leader should give a male goat, and anyone of the common people should offer a female goat (Lev 4:3-35). On the contrary, Christ did not offer any animal illustrated above but offered himself. His sacrifice was done "once for all" when he offered himself. Hebrews puts the object which is the reflexive pronoun ἑαυτὸν ("himself") before the verb ἀνενέγκας ("he offered") to reveal emphatically who the victim was (7:27). The last word of the verse which is the verb of the sentence (ἀναφέρω ["he offered",] in the lexical form) is "sacrificial language," through which the author wants to accentuate the fact that Christ's act of giving himself as a victim is an extension of the sacrificial rites in the Old Testament. Christ is the one who is both priest and victim, because he conducts the offering and he is the victim at the same time.¹⁵

In addition, the tense of the verbs should be compared in 7:25 and 27. Hebrews says in 7:25 that Christ is now living and interceding for those who come, using the present infinitive verb, ἐντυγχάνειν. In 7:27, on the other hand, he accentuates the completion of Christ's offering both as a conductor and a victim, using ἐποίησεν and ἀνενέγκας both in the aorist tense. This contrast reveals two things. First, the present

¹⁵ Morna D. Hooker, "Christ, the 'End' of the Cult," in *The Epistle to the Hebrews and Christian Theology*, 206.

character of Christ is disclosed, because he is still alive and interceding for the people although he has died as a victim in his sin offering for them. Second, the whole process of the sin offering by Christ does not have to be repeated again ever, because it has been completed “once for all” and he is now interceding for the people as a result of the sacrifice.¹⁶

The author finally uses the word ἐφάπαξ (“once for all”) to emphasize what he has wanted to express through the whole epistle. “The once-for-all aspect of the sacrifice of Christ” is a major theme that the author intends to remind the readers to let them know who Christ is and how great Christ is. The perfect priesthood of Christ is stressed through the word ἐφάπαξ, and later, the same emphasis happens also with ἅπαξ.¹⁷ The sacrificial death of Christ happened just once and its efficacy is eternal, and this fact is explicitly expressed through the word ἐφάπαξ for the first time in 7:27.¹⁸

Through the study on the references to the “sacrifice” in Hebrews 5:1-3 and 7:26-28, the imperfection of human high priests’ perpetual sacrifices and the perfection of Christ’s “once for all” sacrifice were contrasted. The first reference to the “sacrifice” in Hebrews is in 5:1-3, and 7:26-28 is the main passage of this study since it contains the main idea of Hebrews. There are many other passages that have the words or the concept in relation to the sacrifices of either Christ or human high priests and that reveal the difference between them emphasizing the greatness of Christ’s “once for all” sacrifice

¹⁶ Alan M. Stibbs, *The Finished Work of Christ* (Tyndale Biblical Theology Lecture, 1952; London: Tyndale Press, 1954), 22-32.

¹⁷ Cockerill, *Hebrews*, 233.

¹⁸ Edison M. Kalengyo, “The Sacrifice of Christ and Ganda Sacrifice: A Contextual Interpretation in Relation to the Eucharist,” in *The Epistle to the Hebrews and Christian Theology*, 307.

(e.g., Heb 2:17-18; 4:14-15; 8:3-6; 9:23-28; 10:1-4, 5-10, 11-18; 13:15-17). With the emphasis on the “once for all” feature of Christ’s sacrifice, some of the Jewish Christians who were facing severe persecutions and hardships could keep their faith as the author of Hebrews intended.

CHRIST’S PRIESTHOOD (HEB 2:17-18; 4:14-15)

Hebrews 2:17 says that Christ became a high priest to make atonement for the sins of the people. Among many functions of the high priests which include the duties both inside and outside of the temple,¹⁹ the most important role was to conduct the Temple worship.²⁰ On the Day of Atonement, once a year, the high priest alone is allowed to enter the Holy Place to make atonement through a blood ritual (Lev 16). The priests represented Israel’s relationship with God in the Old Testament religion, and they were mediators of the covenant through actualizing God’s presence.²¹

Mentioning Christ as a high priest alludes to the practice of the once a year sacrifice in the Old Testament.²² Christ’s making atonement for the sins of the people relates to his high-priestly ministry, and it refers specifically to the sin offering, among the five kinds of the offering in the Old Testament, which were introduced in chapter 3. Generally, the unintentional sins could be forgiven by the sin offering, and it was the only

¹⁹ For detail illustrations of the functions of priests and high priest, see Edward Viening ed., “Priest,” *The Zondervan Topical Bible* (Grand Rapids, Mich.: Zondervan, 1969), 806-807.

²⁰ F. L. Cross and Elizabeth A. Livingstone, “High Priest,” *The Oxford Dictionary of the Christian Church* (New York: Oxford University Press, 2005), 773.

²¹ Davos W. Dommershausen, “כֹּהֵן,” *TDOT* 7:74-75.

²² Cockerill, *Hebrews*, 150.

sacrifice that could be offered for the whole congregation at once (Lev 4:13-21; 9:15-21; Num 15:25). Only the high priest could make the sin offering for the sins of the people, alone in the holy place of the temple, this is why Hebrews mentions Christ as a high priest.

In the Old Testament, the high priests made atonement for people's sins by killing animals and shedding their blood. And sacrifices were needed as appropriate for the high priests.²³ However, Hebrews says that Christ suffered when he was tempted in Hebrews 2:18. Christ can help people because he has passed through the test of suffering with which every humanity should deal, and his suffering on the cross, the crucifixion, was the most severe suffering. The author wants to emphasize the reason and the way Christ could help people.²⁴

A similar but more developed concept of atonement is being stated in Hebrews 4:14-15. Christ is a "great" high priest who has been tempted in every way, but was "without sin." The decisive difference between the great high priest who is Christ and the human high priests appears here. According to Leviticus 4, the high priest had to offer sin offerings not only for the sins of the people, but also for himself. Because Christ is sinless, however, he can offer the sacrifice only for the people, not for himself. Through the sinless great high priest, Christ, Hebrews says that the people could receive mercy and find grace that is possible due to his atonement of the sins, and the expiation of Christ overlaps with the sin offering of the Old Testament.

²³ Hagner, *Hebrews*, 79.

²⁴ Cockerill, *Hebrews*, 151-152.

THE HIGH PRIESTS (HEB 8:3-6)

As stated in 5:1, every high priest is appointed to “offer gifts and sacrifices for sins.” The “gifts and sacrifices,” which are in the plural form, means the “offering,” as mentioned above in the section of “The Perpetual Sin Offering (Heb 5:1-3).” The author mentions the “gifts and sacrifices” again in 8:3, specifying that “it was necessary for this priest also to have something to offer.” The qualification “for sins” is missing in 8:3, but “something to offer” can be regarded as for sins due to the author’s other statements about the sin offerings in the earlier parts of the epistle including 5:1.²⁵

As the great high priest, Christ also needed to have something to offer when he was doing his duty. Hebrews already mentioned that Jesus offered himself in 7:27, but he does not clearly enunciate the nature of his offering until 9:14. Hebrews 9:14 eventually says that the blood of Christ cleanses the consciences from the deadly acts. Nevertheless, Christ does not conduct this duty, which is to give offerings, any more because it was just once and for all. It was already explicitly stated in 7:27, and hinted by the metaphorical expression, “who is seated at the right hand of the throne of the Majesty in heavens,” in 8:1.²⁶

Christ’s heavenly priesthood is emphasized in 8:4, in contrast with the earthly priesthods of human high priests. The great high priest serves in the true tabernacle, while what the human high priests are serving is a copy and shadow of the one that Christ

²⁵ William L. Lane, *Hebrews* (2 vols.; WBC; Dallas, Tex.: Word Books, 1991), 1:206.

²⁶ Craig R. Koester, *Hebrews: A New Translation with Introduction and Commentary* (AYB 36; New Haven, Conn.: Yale University Press, 2008), 382-383.

serves (8:5). All the earthly sacrifices which should have been repetitive due to their imperfectness are now completed by the “once for all” sacrifice, and abolished. Every element of the earthly sacrificial system was only “a shadowy outline of the heavenly model.”²⁷ Christ and his sacrifice are superior to everything, including Moses who established the Old Covenant.²⁸ Therefore, the author proclaims that the heavenly high priest, Christ, is the great mediator.

In conclusion, Christ is the great high priest who serves the real sanctuary in heaven, while what the human high priests served is a copy and shadow of the heavenly sanctuary. This fact proves that Christ is superior to everything. He obtained a more excellent ministry as the better high priest, the mediator of a better covenant.

THE “ONCE FOR ALL” SACRIFICE (HEB 9:23-28)

The author’s comparison and contrast between the heavenly things and the earthly things continue. The heavenly things as well as the earthly also need to be purified with sacrifices, but better sacrifices are needed (9:23). In 9:23 and 24, Hebrews emphasizes the “heavenly quality” by using intensive pronouns in the attributive position, in other words, the pronoun precedes the noun it modifies (“the heavenly things themselves,” αὐτὰ τὰ ἐπουράνια).²⁹ The emphasis on “heavenly quality” is “Christologically

²⁷ Peter O’Brien, *The Letter to the Hebrews* (PNTC; Grand Rapids, Mich.: 2010), 291.

²⁸ Cockerill, *Hebrews*, 362-363.

²⁹ Cockerill, *Hebrews*, 415.

motivated”³⁰ which means that the emphasis derives from Hebrews’ interest in Christology, because Christ does his high-priestly duties in heaven. Possibly this proclamation is part of the author’s “triumphant announcement,”³¹ and it reveals the superiority of “the better sacrifices,” to the earthly sacrificial things, including the human high priests, the blood of animals, and so on. The better sacrifice is the “full, perfect, and sufficient sacrifice of Christ purified the heavenly sanctuary,” which surely indicates Christ’s sacrifice on the cross obtained “eternal redemption” (9:12).

Another contrast that indicates the author’s intention is the contrast between the adverbs πολλάκις (“again and again,” 9:25, 26) and ἅπαξ (“once for all,” 9:26, 28). The human high priests had to enter the sanctuary every year, again and again, but Christ does not have to do so (9:25). If Christ also had to offer the sacrifice repeatedly, he would die again and again (9:26a) because he is the victim as well as the high priest. However, his appearance was “once for all,” but his sacrifice was “once for all” (9:26b, 28). πολλάκις discloses the weakness of the earthly things, while ἅπαξ reveals the perfection of the heavenly things.³² Christ’s “once for all” (ἅπαξ) sacrifice completed human high priests’ “again and again” (πολλάκις) sacrifices.³³

³⁰ Edward Adams, “The Cosmology of Hebrews,” in *The Epistle to the Hebrews and Christian Theology*, 134.

³¹ Lane, *Hebrews*, 2:247.

³² However, we should not regard all the earthly things as bad just like Gnosticizers with dichotomous thought. Christ also became one of the earthly things, that is incarnation, to do heavenly things. As Koester says, “when Christ assumed a human body, he entered fully into the created order, using what God had created to accomplish his purposes” (Koester, *Hebrews*, 97).

³³ Pace Luke Timothy Johnson, *Hebrews: A Commentary* (NTL; Louisville, Ky.: Westminster John Knox Press, 2012), 244, a Platonic worldview, the superiority of “one” to “many,” should not be applied here. As Cockerill says, “it is the one sacrifice of Christ on the cross that brings the ‘many’ sacrifices to an end” (Cockerill, *Hebrews*, 422).

The high priest entered the sanctuary with blood which is not his own, so it had to be a perpetual action every year. The conductor himself could not be free from his own sin, and, as well, the animal and its blood were also weak. On the other hand, Christ's sacrifice as himself happened just once and for all because of the perfection of his blood and himself. From the creation to the end of the ages, there have been many sacrifices for sins, but Christ was sacrificed once for all sins at the end of the ages. The death of human beings is "once for all" (ἅπαξ), and the sacrifice of Christ is also "once for all" (ἅπαξ). All people die once and for all due to their sins, there is not any hope (9:27). After Christ voluntarily sacrificed himself once and for all due to his love, the hopeless and involuntary death of people were gone (9:26b, 28).³⁴ Lane says, "The repetition of the term ἅπαξ ties vv 27-28 to v 26b and underscores the perfection of the sacrifice of Christ."³⁵ The sacrifice of Christ happened just once and for all, just like the death of the people happens once and for all. ἅπαξ in verse 27 reinforces the *reductio ad absurdum* of verse 26.³⁶ All English Bibles translate ἅπαξ in verse 27 as "once," but the death of all people due to their sin is not just "once" but also "for all," that the death of humanity was "once for all." This understanding and translation helps more to emphasize Christ's sacrifice, that the "once for all" sacrifice of Christ deleted death "for all" from the humans.

Christ's entry into heaven after his once for all sacrifice is the main point of the author's theology, because he exhorts his readers not to fall away from the faith in this

³⁴ Ellingworth, *Hebrews*, 486.

³⁵ Lane, *Hebrews*, 2:249.

³⁶ Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews* (Hermeneia - A Critical and Historical Commentary on the Bible; Philadelphia, Penn.: Fortress, 1989), 265.

superior Christ. However, he moves forward referring to the second coming of Christ as the eschatological aspect (9:28). The salvation for which the readers were seeking was not just for the future, but also for everyday life. The expression in 9:24 that Christ appeared in the presence of God for us is a strong illustration that Christ is still doing his ministry in heaven.³⁷ Through warning and encouragement, Hebrews tries to make sure that they “can be sure here and now that they will be finally saved.”³⁸ The author is preparing to give lessons about perseverance and living as Christians, because “the final salvation lies in the future, and one’s response today determines that future.”³⁹

THE SHADOW OF THE GOOD THINGS (HEB 10:1-4)

Hebrews 10:1 makes the readers recall 8:5; these verses are complimentary to each other. The topic is “what they offer in a sanctuary” (8:5) according to “the law” (10:1), and they worship “a sketch” (8:5) and “shadow of” (8:5; 10:1) “the heavenly one” (8:5), which is “the good things to come” (10:1), “not the true form of these realities” (10:1).

Hebrews asserts that the same sacrifices which are repeated endlessly every year can never make perfect the worshipers, because the law is merely a shadow of the heavenly things. The substantive participle τῶν μελλόντων ἀγαθῶν, “the good things to come,” shows the contrast between the imperfect atonement of the law and the perfect

³⁷ Attridge, *Hebrews*, 263.

³⁸ Marshall, “Soteriology in Hebrews,” 256.

³⁹ James W. Thompson, *The Beginnings of Christian Philosophy: The Epistle to the Hebrews* (CBQMS 13; Washington, D.C.: Catholic Biblical Association of America, 1982), 101.

salvation of Christ,⁴⁰ and the phrase οὐδέποτε δύναται (“it can never”) is a strong expression that indicates the limit of the sacrifices according to the law.⁴¹

If the human high priests’ sacrifices could make perfect the worshipers, Hebrews indirectly states in the subsequent verse, 10:2, there would not be the perpetual sacrifices every year due to the absence of the guilt feelings. However, the blood of bulls and goats is so imperfect that the sacrifices remind the worshipers of their sins,⁴² instead of removing them (10:3-4).⁴³ The reference to the animals’ blood parallels the sacrifices in 10:1, and is being contrasted to the blood of Christ which is mentioned in 9:12.⁴⁴ “Nothing less than Christ’s ‘own blood’ (9:12, 14) offered ‘once for all’ (9:26) would do.”⁴⁵

THE BURNT AND SIN OFFERINGS (HEB 10:5-10)

The direct references to the words “burnt offering” and “sin offering” in Hebrews occur twice, in Hebrews 10:6 and 8. To know the reason why the author referred to the burnt and sin offerings, the paragraph which is Hebrews 10:5-10 will be scrutinized.

⁴⁰ Lane, *Hebrews*, 2:260.

⁴¹ Cockerill, *Hebrews*, 430.

⁴² The Day of Atonement was a day for fasting (Lev 23:26-32) and the confession of sins (Lev 16:20-22). Every ritual that is conducted on the day was for the reminder of sins. “From this perspective, the sacrifices really provided ἀνάμνησις ἁμαρτιῶν, ‘a reminder of sins,’ which brought to the consciousness of the worshipers the reality of their sins as an obstacle to fellowship with God” (Lane, *Hebrews*, 2:261).

⁴³ Theodore G. Stylianopoulos, “Shadow and Reality: Reflections on Hebrews 10:1-18,” *GOTR* 17.2 (1972): 225.

⁴⁴ Stylianopoulos, “Shadow and Reality,” 225-226.

⁴⁵ Cockerill, *Hebrews*, 432.

Hebrews proposes Jesus Christ as the mediator of the new covenant throughout Hebrews 8:1-10:18, and the decisive proof for the qualification of Christ as the mediator lies on the perfection of Christ's sacrifice (10:1-18). The author mentions the limitation of the law which includes the sacrifices in 10:1-4, and then says that God does not want and is not pleased with the burnt and sin offerings in verses 5-10. The profoundness of the difference between the sacrifices offered by human high priests and the only sacrifice by Christ begins to be revealed,⁴⁶ and the contrast between them is summarized in the conjunction "consequently" (διὸ) in verse 5.⁴⁷ Through the citation of Psalms 40:6-8, the author testifies the fact that Christ was accorded superior status with his human body as the mediator for accomplishing the law by God.⁴⁸

The use of four different words in Hebrews 10:8 about the sacrifice which are "sacrifices," "offerings," "burnt offerings," and "sin offerings" (θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας) and two disapproval expressions which are οὐκ ἠθέλησας οὐδὲ εὐδόκησας ("neither desired nor taken pleasure") disclose that God abrogated the old provisions for the new.⁴⁹ Also, the change from the singular in the expression "sacrifice and offering" in 10:5 to the plural in 10:8 indicates that the author is highlighting how many times the sacrifices are to be conducted.⁵⁰ The repetitious character of the Old Testament sacrificial system implies its weakness and its limitation.⁵¹

⁴⁶ Simon J. Kistemaker and William Hendriksen, *Exposition of Hebrews* (New Testament Commentary; Grand Rapids, Mich.: Baker, 1984), 272.

⁴⁷ Johnson, *Hebrews*, 250.

⁴⁸ Lane, *Hebrews*, 2:262.

⁴⁹ Lane, *Hebrews*, 2:264.

⁵⁰ Lane, *Hebrews*, 2:264.

⁵¹ Stylianopoulos, "Shadow and Reality," 222.

In addition, the author's mention in the parenthesis in verse 8, that all sacrifices are according to the law, emphasizes the finitude and the imperfection of the old law.

As a part of a royal liturgy of supplication, this quotation from Psalms 40 may recall Samuel's proclamation that obeying is better than offering sacrifice (1 Sam 15:22-23) after Saul's grand failure.⁵² What God wants is not the sacrifice itself but the commitment to his will. One of the important things that should not be overlooked is the introductory statement to the quotation, saying "when Christ came into the world (κόσμος), he said." It reveals that the author bore the incarnation in his mind when he appropriated Psalms.⁵³ His intention is to compare the repetitive sacrifices of the Old Testament and the once-for-all sacrifice of the incarnated Christ. For this comparison, the author uses the word ἐφάπαξ ("once for all") as the reason for "we have been made holy" in 10:10, which is the conclusion of the paragraph. Moreover, the burnt offerings and the sin offerings represent all sacrifices which are the opposite to the sacrifice of Jesus Christ.

Hebrews 10:5-10 discloses the limitation of the old sacrificial system, and proclaims that Christ's "once for all" sacrifice replaced the old one. The quotation of Psalms 40 and 1 Samuel 15:22-23 strengthens the author's intention that he wants to stress the superiority of Christ through the Old Testament passages which were familiar with the first readers, Jewish Christians.

⁵² Guthrie, "Hebrews," 976.

⁵³ Stylianopoulos, "Shadow and reality," 229.

THE “ALL TIME ONE” SACRIFICE (HEB 10:11-18)

The expression “sat down” (Heb 10:12) which implies the concept “once for all” was already studied above (i.e. chapter 2) in Hebrews 1:3. The same expression with the same concept occurs in 10:12. In this verse, the seated position of Christ follows his “offering for all time a single sacrifice for sins,” and this position is in contrast with the preceding verse. Every priest stands and performs his duties in 10:11, and the sacrifices are offered day after day and again and again. On the contrary, Christ sat down after his one time sacrifice, and it was for all time so that the repetition is not needed. The author’s intention of using the contrast is stated in 10:14: Christ has made perfect forever the people by one sacrifice. Koester says, “When compared with ordinary worshipers, who could not enter the sanctuary, priests were in a position of honor, since they stood before the Lord, but when compared with one seated at God’s right hand, the seated priest has the superior honor.”⁵⁴ Through the contrast between the position of human priests and Christ, therefore, the superiority of Christ, who is the great high priest, is being emphasized.

Hebrews quotes Jeremiah 31:33-34 in 10:16-17 for the second time. He already quoted the same verses in 8:8-12, which are not directly treated in this study. According to the proposed outline for Hebrews,⁵⁵ the author proclaims Christ’s mediatorship of the new covenant in Hebrews 8:1-10:18. It seems that each quotation of Jeremiah opens and closes an *inclusio*, which is a literary tool where the author places the same statements

⁵⁴ Koester, *Hebrews*, 440.

⁵⁵ See Appendix 1.

both at the bottom and on the top of the main reference which he wants to stress. Thus, the quotation stresses the perfection of Christ's "once for all" sacrifice. Hebrews cites that God will put his law within the people and write it on their hearts by the completion of his Son's sacrifice, which includes the incarnation, the death, and the resurrection.

In addition, God does not remember the people's sins anymore as a result of Christ's sacrifice which is called the new covenant, while the repetitive sacrifices of human high priests, which is the old covenant, could not have the same effect. The verb *μνησθήσομαι* ("remember") is in the future indicative in 10:17, differently from *μνησθῶ* which is in the aorist subjunctive in 8:12. There are not any significant differences, but there is somewhat an emphatic nuance. The future *μνησθήσομαι* carries a more vivid and emphatic meaning that God will never remember any sins.⁵⁶ Between the old and the new covenants, Hebrews tries to reveal and proclaim, Christ is the mediator with his "all time one sacrifice" that made God remember the sins no more.⁵⁷

In 10:18, the author concludes with the words of both the declaration of Christ's mediatorship of the new covenant (8:1-10:18) and the long doctrinal exposition which can also be described as the Christology, before the practical exhortations (10:19-12:29) and the conclusion of the whole epistle (13:1-25). The conclusion of the long Christological exposition is very succinct. Because of the forgiveness by Christ's once for all sacrifice, any offering for sins is not needed any more. In terms of the results of Christ's "once for all" sacrifice that this passage implies, deSilva notes:

The "once for all" quality of sacrifice of Jesus will be seen to have both a positive and negative consequence: it assures the loyal and grateful client of his or her

⁵⁶ Attridge, *Hebrews*, 281. Cf. Ellingworth, *Hebrews*, 514.

⁵⁷ Cf. Guthrie, "Hebrews," 978-979.

ability to come before the holy God (10:18); it warns the potentially disloyal that there will be no further sacrifice for sins should they choose to turn away after their enlightenment (10:26).⁵⁸

THE SACRIFICES TO BE CONTINUALLY OFFERED (HEB 13:15-17)

After the forgiveness of sins by the once for all sacrifice of Christ, the only sacrifice required of the people is the sacrifice of praise (13:15).⁵⁹ The sacrifice of praise is one of the sacrificial terms that can signify an animal or meal offering in the Old Testament (Lev 7:12, 13, 15), but the author uses it as a verbal sacrifice like some other Old Testament verses (Pss 50:14, 23; 51:15-17; 69:30-31).⁶⁰ Especially, it is being limited to “through Jesus” which are the opening words (13:15) and is emphatic because of its position at the beginning of the sentence. The sacrifice is accessible to God only through Jesus.⁶¹ The author further explains that the “sacrifice of praise” is the fruit of lips that confess his name.

So far, Hebrews has proclaimed Jesus Christ as the great high priest (4:14-7:28) and the mediator of the new covenant (8:1-10:28) who is superior to angels (1:4-2:18) and to Moses (3:1-4:13). Christ offered himself as a sacrifice and it was once for all, so that no more perpetual sacrifices are needed. Now in the part of his concluding practical exhortations, the author is mentioning the need of a sacrifice of praise which can be done with the confession of Jesus’ name as the fruit of lips (13:15). Moreover, it should be

⁵⁸ David A. deSilva, *Perseverance in Gratitude: A Socio-Rhetorical Commentary on the Epistle “to the Hebrews”* (Grand Rapids, Mich.: Eerdmans, 2000), 293-294.

⁵⁹ Lane, *Hebrews*, 2:269.

⁶⁰ Koester, *Hebrews*, 571-572.

⁶¹ O’Brien, *Hebrews*, 527.

continued. The continual and repetitive sacrifices were abolished by the once for all sacrifice of Christ, and another continual and repetitive sacrifice of praise continues after the once for all sacrifice of Christ. Christ's once for all sacrifice is the center of the old and new, it ends the old and makes the new begin.

The sermon continues with more kinds of "sacrifices" that should be continually offered. Hebrews exhorts the readers not to forget to do good and to share with others in 13:16, and commands obedience to the leaders' authority in 13:17. After the repeal of the Levitical sacrifices, the sacrifices that can be offered to God in everyday life as Christians are being commanded. The encouragements in 13:16 and 17 seem to be practical and ethical, but it "means finally to follow Jesus on the road of suffering, to worship God through sacrifices of praise, and to devote oneself to loving service of other members of the covenant community."⁶²

The "once for all" sacrifice of Christ that Hebrews emphasizes reveals the perfection of Christ and all his ministries on earth and in heaven. For the readers of the book, who were the Jewish Christians, the author keeps citing the Old Testament passages. Furthermore, he repetitively refers to the Levitical sacrifice which is imperfect and has limitations for the purpose of emphasizing the superiority of Christ. The repeatability of the human high priests' sacrifices discloses its limitations, while one-and-for-all nature of Christ's sacrifice perpetuates into infinity. Especially, at that time, the sin offerings still were being made on the Day of Atonement by the Jews every year, and some Jewish Christians were facing the temptation to go back to it. Remembering the superiority and high-priesthood of Christ who already sat down at the right hand of God

⁶² Attridge, *Hebrews*, 391.

after the accomplishment of all ministries, in whom they believe, might be a great invigoration to keep their faith.

CHAPTER FIVE

CONCLUSION

So far, the comparative study on the sacrifices between Hebrews and the Old Testament has been conducted. Based on the exegetical analysis of Hebrews 7:26-28 including the study on the concept of “once for all,” the sacrificial system which is mentioned in the Old Testament passages as well as ancient treatises was scrutinized. Then the annual sacrifices which was made on the Day of Atonement every year were compared to Christ’s “once for all” sacrifice, which is perfect and superior. At last, the sacrifices to be continually offered that were suggested in Hebrews 13:15-17 were introduced.

After the corruption of humanity in the garden of Eden, God opened ways for humanity to approach God. People could be forgiven their sins which separated them from God, through the sacrifices that God ordered to be made. God demanded his people to make sacrifices regularly and continuously. According to the Old Testament passages which were studied (Exod 29:38-42; 30:10; Lev 16:34; 23:27; Num 28:3-8), the high priests should have made two kinds of offerings. One was the regular burnt offering, the daily offering, and the other was the sin offering on the Day of Atonement, the annual offering (Exod 30:10; Lev 16:34; 23:27). Among these, the one Hebrews refers to is the latter, the annual offering.

Probably until the time when Hebrews was being written, Jewish people were making the sin offering on the Day of Atonement every year. There were temptations from inside Messianic Christians to return to the Jewish religion and persecution from

outside to abandon their faith. Because of these internal and external troubles, some of the Jewish Christians were tempted and threatened to give up their faith in Christ. The apostasy of the Jewish Christians means the return to the regular sacrifices that God had ordered in the Old Testament.

Hebrews is written to assert that no more atoning sacrifice is needed, because Christ has offered himself as a sacrifice on the cross. The term “once for all” clearly reveals this intention, and the author keeps explaining and proving the concept “once for all” throughout the whole epistle. At first, at the end of the introduction in Hebrews 1:3, Hebrews alludes to the completion of purification of sins through the description of the seated position of Christ in heaven. Christ’s seated position also emphasizes his superiority to the human high priests who had to offer the sacrifices “again and again” with a “standing position” (10:11-14). Because Christ was an incarnated human and was tested by what he suffered, he could help sinful people as a sinless high priest (2:17-18; 4:14-15), while human high priests were sinners themselves so that the sacrifices they have offered were to atone for their own, as well as the peoples’ sins (5:1-3). In this context, the author bluntly uses the word ἐφάπαξ (“once for all”), emphasizing that Christ does not need to offer sacrifices everyday, first for his own sins, and then for the sins of the people (7:26-28). As the heavenly high priest and the great mediator (8:3-6), Christ entered the Holy Place “once for all” by means of his own blood, not the blood of animals (9:12). After he offered the sin offering once for all with the better sacrifice which is himself, Christ entered heaven, and he will appear again to save those who are waiting for him with persistent faith (9:23-28). The perpetual sin offering once a year was not to get rid of all sins, but to make the worshipers feel guilt as an annual reminder of

sins, but Christ has eliminated the sins of all believers and made them perfect forever by one sacrifice (10:1-10). God proclaims that he will not remember the sins of the believers due to the perfect “once for all” sacrifice of Christ. With a conclusive remark that there is no longer any sacrifice for sin, Hebrews concludes its long Christological exposition (10:15-18).

Because Christ is superior to Moses, angels, and any high priest, and because he is the great high priest, his sacrifice can be “once for all.” The “once for all” sacrifice completed all kinds of animal sacrifices that were conducted by the human high priests who were also sinful as mere ordinary people. As G. K. Beale explained, in the Old Testament, the atoning purpose accomplished only a temporary and so continually and repetitively “covering” of Israel’s sin, which has been completely fulfilled with Christ’s “once for all” atonement.¹

¹ G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God* (NSBT 17; ed. D. A. Carson; Downers Grove, Ill.: InterVarsity Press, 2004), 344.

APPENDIX 1

PROPOSED OUTLINE OF HEBREWS

Purpose: The author wants the Jewish Christians not to fall away from the faith in spite of the severe persecution and hardships, through the knowledge of and belief in Christ who is superior to angel and Moses, the great high priest and the mediator that that the author presents through the whole epistle.

- I. Introduction: God has revealed himself to us in his Son (1:1-3).
- II. Jesus Christ is superior to angels (1:4-2:18).
 - A. Jesus is better than angels (1:4-14).
 - B. The author exhorts not to neglect salvation (2:1-4).
 - C. Jesus is savior and high priest (2:5-18).
- III. Jesus Christ is superior to Moses (3:1-4:13).
 - A. Jesus is better than Moses (3:1-6).
 - B. The author warns against unbelief (3:7-19).
 - C. The author exhorts to enter God's rest (4:1-13).
- VI. Jesus Christ is the great high priest (4:14-7:28).
 - A. Jesus is our high priest (4:14-5:10).
 - B. The author exhorts not to fall away (5:11-6:12).
 - C. The promise of God is faithful (6:13-6:20).
 - D. Jesus is Melchizedekian high priest (7:1-28).
- V. Jesus Christ is the mediator of the new covenant (8:1-10:18).
 - A. Jesus is the mediator of the better covenant (8:1-13).
 - B. The old covenant is imperfect (9:1-14).
 - C. Jesus is the mediator of the new covenant (9:15-28).
 - D. The sacrifice of Jesus is perfect (10:1-18).
- VI. The author exhorts to faith and perseverance (10:19-12:29).
 - A. Faith has strength (10:19-11:40).
 - B. Perseverance is needed (12:1-29).
- VII. Conclusion: The author exhorts to the disciplined life and greets with benediction (13:1-25).
 - A. The author gives practical exhortations (13:1-17).
 - B. The author gives benediction and final greetings (13:18-25).

APPENDIX 2

SENTENCE FLOW OF HEBREWS 7:26-28

7:26 γὰρ
for

[ἀρχιερεὺς ἔπρεπεν ἡμῖν]
a high priest was fitting for us

Main Clause

Τοιοῦτος καὶ
such indeed

ὁσιος
(who is) holy

ἄκακος
innocent

ἀμίαντος
undefiled

κεχωρισμένος
separated

ἀπὸ ἀμαρτωλῶν
from sinners

τῶν
(the)

καὶ
and

γενόμενος ὑψηλότερος οὐρανῶν
(having become) exalted above heavens

τῶν
the

7:27	[ὅς ἔχει	ἀνάγκην]	ἀναφέρειν θυσίας	<u>Adjectival</u>
	who has	need	to offer sacrifices	<u>Clause</u>
	οὐκ		πρότερον	<u>(relative)</u>
	not		first/formerly	
	καθ' ἡμέραν		ὑπὲρ ἁμαρτιῶν	
	everyday		for sins	
	ὥσπερ ἀρχιερεῖς		ιδίων	
	like high priests		their own	
	οἱ		τῶν	
	(the other)		(the)	
			ἔπειτα	
			then	
			τῶν	
			the	
			λαοῦ·	
			of people;	
			τοῦ	
			the	
	γὰρ			
	because			
	[ἐποίησεν τοῦτο]			<u>Adverbial Clause</u>
	he did this			<u>(causal)</u>
	ἐφάπαξ			
	once for all			
	ἀνενέγκας ἑαυτὸν			
	when he offered himself			

7:28 γὰρ

for

[νόμος καθίστησιν ἀνθρώπους
law appoints humans

Main Clause

ὁ
the

ἀρχιερεῖς
(as) high priests

ἔχοντας ἀσθένειαν]
having weakness

δὲ

But

[λόγος ... υἱὸν
word (appoints) a Son

Main Clause

ὁ τετελειωμένον
the (who) made perfect

ὀρκωμοσίας εἰς αἰῶνα]
of oath (to) forever

τῆς τὸν
the (the)

τῆς
the one

μετὰ νόμον
(that is) after law

τὸν
the

Preliminary Translation:

For such a high priest was indeed fitting for us, (who is) holy, innocent, undefiled, separated from sinners and having become exalted above the heavens, who has no need to offer sacrifices everyday, like (other) high priests, formerly for their own sins to offer sacrifices, then for the sins of the people; because he did this once for all when he offered himself. For the law appoints humans as high priests having weakness, but the word of the oath, (that is) the one after the law, (appoints) a Son made perfect forever.

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